A CORDIALL For a HEART-QUALME.

Or,

Severall *Heavenly* Comforts for all those who suffer any *Worldly* crosse or calamity.

By *Simon Birckbek*, Bachelour of Divinity, sometime Fellow of Queenes Colledge in Oxford:

And now Minister of Gods Word at *Gilling*, in Richmundshire.

London, Printed for *Richard Best*, and are to be sold at his shop at *Grayes Inne* Gate. 1647.

141. m. 18.

A

CORDIALL

For a

HEART-QUALMS,

Or

Several *Heavenly* Cessions for all those who suffer any *Worldly* crosse or calamity.

By Thomas [illegible], Professor of Divinity, [illegible] of Queen's College [illegible]

Ord[illegible]

And now Minister of Gods Word at *Gilling*, in Richmundshire.

London, Printed for *Richard Best*, and are to be sold at his shop at *Grayes Inn* Gate. 1647.

BIBLIOTHECA

To the Right Worshipful, Colonell *Richard Shuttleworth* of *Gaisthrop*, in the County of Lancaster, a Member of the Honourable House of Commons, in this present Parliament. 1646.

Sir

IT is too apparently visible, how it hath pleased our only wise good God, to suffer this poisonously infected Cup of heart-dividing distractions, to be generally and strongly handed to most of this Kingdome, yea and the dreggs thereof to seize upon the vitals of many; which hath produced, even very dangerous and unexpressible epidemicall Anxieties and Sincopes. Upon serious and frequent meditation therof, raysed through my owne sad experiences, even in the midst of our greatest continuing miseries, I heer have endeavoured to fit and prepare this discourse, as a *Confectionary* of spirituall Reliefe and Cordiall Comfort for all such as may *faile* and *faint* under the heavy pressures of *any* of this worlds Afflictions; and now make bold to present them unto you, not as if

any necessity in you called upon any such advertisements: But that I very well know with what christian resolution and patience you have out passed the losse of a hopeful and valorous son, slain in the publike cause of Religion & Kingdomes, besides the danger of your own, hazard and wounds of divers other your sons, banishment from your own house & family, plundering of your goods, and the continued want (even untill this time) of a part of your estate. These, I say, may sufficiently testifie your proficiency in this more then Æsculapian Art: Yet howsoever in tender of my due observance to your selfe, hoping their shortnes may no way impedite your more serious imployments, now of publick concernment and present agitation: I dedicate this Cordiall, and offer the perusall thereof unto you: Desiring from my heart, as they are by me intended, they may *strengthen the weake and feeble, be eyle of joy for mourning, and the garment of prayse for the spirit of heavinesse*, and so safely to usher us along in uprightnesse and holinesse heere, that we all may receive eternall blisse and happinesse hereafter; through Christ Jesus our Lord, which is the constant and fervent prayer of Yours ever bounden, *S. B.*

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A Cor-

A Cordiall for a Heart-qualme.

The Preface or Preparative to the Cordiall.

DEath (as (a) Job calleth him) is the King of terrours, who, (like some greate Commander) hath large quarters, and sends forth his Harbingers before him: Affliction is the ordinary forerunner of Death, taking up his billet and lodging almost in every house. One crieth out, (b) My head, My head, with

Sect. 1. Sickness the ordinary Harbinger of Death.

(a) Job. 18. 14.

(b) 2. Kin. 4. 19.

with the Shunamites ſonne; another, (c) my bowels, my bowels, as Antiochus; another, my feet, (d) my feet, as Aſa; being troubled (as it is probable) with the gout. One complayneth of a Palſie, another of a burning Feaver, another of the Stone, or Strangury: and they that are not troubled with any of theſe, yet they are ſtill under this King of Feare, leſt hee ſhould enlarge his quarters, and take in them too. But is there no Balme in Gilead? Yes, there be (God be bleſſed for it) Cordials, and Scripture-Comforts, applicable to ſuch as are caſt on their Sick-bed, their Death-bed, their Grave-bed; for ſo (e) Iſaiah calleth it: they ſhall reſt

(c) 2. Mac 9. 5.

(d) 1 Kin. 15. 23.

(e) Iſai. 57. 2.

reſt in their beds: that is, their graves; every one walking in his uprightnes, where they ſhall ſecurely ſleepe in a bed of eaſe, till the morning of the Reſurrrection.

SECT. I.

Comforts for the Sicke-bed.

Sect. I. Comfort from the Author of Sickneſſe, that God hath a ſpeciall hand in it.

CONſider with thy ſelf (deare Patient, and fellow-labourer, under the Croſſe of Chriſt; that God hath a ſpeciall hand in thy viſitation, even thy God the Father of Mercy, which chaſtiſeth thee for thy good, and then thou wilt kiſſe both

the Rod, and hand that correcteth thee. For, as Job
(f) Job. 5. 6. sayth, (f) Affliction comes not out of the duft. Sickness and Affliction, that alights upon men, comes not either by casualty, or of it selfe, or meerely from the second causes, whether of men, or other creatures, or by distempers of body onely, but it comes from above, and is inflicted by the divine hand of supreame and infinite Justice, so as thou mayst say with the Psalmist, (g) I know
(g) Psal. 119. 75. o Lord, that thy judgements are right, and that of very faithfulnesse thou hast afflicted me. It were not well with us, if these maladies came by chance, or were let loose to alight where they lift:

liſt: it is our comfort they are ſwayed by the provident hand of a loving Father, who like a skilfull Phyſitian tempers the Doſe and Receit according to the neede and ſtrength of his Patient. (*h*) God is faithfull, who will not ſuffer us to be tempted above that we are able, but will with the temptation alſo, make a way to eſcape, that we may be able to beare it: He will give a happy iſſue out of it, and enable us to go through with it. He corrects his children, not out of meaſure, (*i*) but in diſcretion; with the Rod of men, (*k*) that is, moderately, and with compaſſion, in a fatherly tenderneſſe and love, for their good and amendment. He

(*h*) 1. Cor. 10. 13.

(*i*) Jer. 46. 28.

(*k*) 2 Sam. 7. 14.

knowes their ſtrength is not the ſtrength of ſtones, (l) nor their fleſh as braſſe; his anger endures but for a moment. (m) Look thé upon the Author of thy ſickneſſe, and how it is ſtinted, and under Commiſſion; and this will worke thee an unmooved patience and humble ſubmiſſion. And thus Ely when God foretold by Samuel the ruine of his houſe, quiets himſelfe, (n) It is the Lord, let him doe what ſeemeth him good. And thus the people of God, when Paul was reſolved to goe to Hieruſalem, ſubmitted, ſaying, (o) the will of the Lord be done; a ſpeech fit to proceed out of the heart, and mouth of a Chriſtian.

(l) Job 6. 12.

(m) Pſal. 30. 5.

(n) 1. Sa. 3. 18.

(o) Act. 21. 14.

It

It is true indeed, ſickneſſe and affliction ſimply conſidered, and in their owne nature, are not good; but conſequents of ſin; their uſe and fruit is a bleſſing of God, giving us thereby a ſight and ſenſe of our ſinnes; but that good, it is not wrought out of the nature of miſery, but comes from them by accident only. No chaſtning for the preſent ſeemes to be joyous, but grievous: (p) Nevertheleſſe afterward it yeelds the peaceable fruit of righteouſneſſe unto them which are exerciſed thereby. As it is in theſe humane corrections, thoſe chaſtiſements, which were grievous unto us in our childhood, are afterwards allowed of us, as

Sect. II. How, and in what ſence Affliction is good.

(p) Heb. 12. 11.

profitable unto us : So is it in theſe afflictions from the hand of God ; none of them are for the time pleaſing, but grievous and irkſome; yet afterwards we find them to be exceeding beneficiall, by taming, diſciplining, and fitting us to an holy life, which bringeth peace of conſcience after all the unquiet broiles and tumults of triall and temptation: Now bleſſed is that ſickneſſe , that prooves the cure of the ſoule : Oh welcome Feavers , that may quit our ſoule from everlaſting burnings.

Sect. III. 'Tis ſome comfort that helth and ſickneſs come by courſes

Thou complaineſt that now thou art ſick, now thou art grievouſly pained ; I apprehend it as ſuch , and pity thee with all my ſoule : But tell

tell me, wert thou not before a long time healthfull? Canst thou not be content to take thy turnes, and let God have his intercourse of favours and crosses, health and sicknesse? Can we looke for faire weather every day? As well may the day be without succession of night, as a mortall body, of so fraile and britle consistence, without fits of distemper. It was the answer (*q*) wherewith that patterne of patience, Job, stopt the clamorous mouth of his tempting wife; shall we receive good at the hands of God, and shall wee not receive evill? It was a memorable example (*r*) of a worthy Christian, who had lived to his middle age in

(q) Job 2.10.

(r) B. Hall of Contentation. Sect. 15.

much health and prosperity, and was now for his last two yeeres, miserably afflicted with the Strangury; who in the midst of his torments could say; Oh my Lord God! how gracious hast thou beene unto me? Thou hast given me eight and forty yeeres of health, and now but two yeeres of pain, thou might'st have caused me to lie in this torture all the daies of my life; and now thou hast carried me comfortably through the rest, and hast mercifully taken up with this last parcell of my torment; blessed by thy name for thy mercy in forbearing mee, and for thy justice in afflicting me.

Yea,

Sect. III. How to serve God in Sickness and health

Yea, but thou complaineſt of theſe fits and changes, that they interrupt thee, and breake off the workes of thy calling; it is that erſtwhile thou hadſt ſo much reſpite and breathing, as to follow thy vocation. This ceſſation and intermiſſion, will upon thy recovery, make thee fall more freſhly to thy taske. If the Lord be pleaſed to ſend thee a Writ of eaſe, a *Quietus eſt*, to take thee off thy buſineſſe by ſickneſſe, yet even then thou haſt time to ſerve God another way, to wit, by a ſelfe-reſignation, and patient ſubmitting to his will. If he meane to uſe thy ſervice any further, hee will reſtore thee to thy health & ſtrength, to doe the work he

ſets

sets thee about. For health is at his command, and sickneſſe ſtayes at his rebuke. In the interim, and meane, this time of ſickneſſe, is a purging from that defilement, wee gathered in time of health, till wee come purer out; which ſhould move us the rather willingly to abide Gods good leyſure.

Sect. V. The ſweet fruit and effect of affliction.

The Lord ſeeth, that if the body bee not ſicke, the ſoule would. Bleſſed is that ſickneſſe of the body, which procures the health of the ſoule. Wee are beſt for the moſt parr, when we are weakeſt: when we are Gods priſoners, and caſt on our ſickbed, then it appeares what good proficients wee have beene in the time of health.

If

If there wee learned any good leſſon, this is the time to practiſe it. This will put us to it, and make us, (if ever,) turne Confeſſants, Supplicants, Comprecants: doe we then, under Gods viſitation, confeſſe our faults more fully, then formerly? doe we ſue for pardon more earneſtly, and pray more fervently? This is a good ſymptome and token of our ſpirituall ſtate, if wee can practiſe that in time of ſicknes, wee learned in time of our health: Affliction indeed gives underſtanding, and we may thanke affliction for it: gramercy affliction, that now we are promiſing men, that now we promiſe amendment of life, that now wee are peaceable

peaceable men, as being tied (as it were) to good behaviour, that now wee are not catcht with those baytes of the world, (s) the lust of the flesh, the lust of the eyes, and the pride of life, that is, with carnall lusts and concupiscences, covetous desires, proud & ambitious thoughts and affectations, but that we can say, (t) I have now no pleasure in them. I was somtimes alive to those sinfull courses, I relisht them: I was then in mine element, even there where I would have beene: now, I finde no more taste in them, then in the (u) white of an egge: now I am dead to them, as (w) Abigail to dead Nabal. Gramercy affliction. And yet affliction,

(s) 1 Joh. 2.16.

(t) Eccles. 12.2.

(u) Job. 6.6.

(w) 1 Sam 25.

as

as of it ſelfe, could not work us to any good, were it not that the Lord gave us a ſanctified uſe of Croſſes, and ſweetned theſe bitter waters of Marah to the Iſrael of God.

Sect. VI. The benefit of Affliction. Affliction is Medicinall.

The Benefit of Affliction. Affliction is of a medicinall quality: 'tis a preparative to fit us for further trialls, and namely, for our laſt duell, our combat with Death. It is of a purgative nature alſo: when the Phyſition findes the body diſtempered, the blood fowle and enflamed, he ordereth the opening of a veine, and the drawing out of ſo many ounces, as may leave the reſt meet for correction: Our ſpirituall Phyſitian findes we have diſtem-

pered

pered our ſelves by riot and ſurfets, and now he diets us with the bread and water of affliction, and miniſters ſome bitter potion to take downe our foule body of ſinne, to (x) refine and purifie his Patients; wherein they loſe nothing but droſſe.

(x) Iſai. 1. 25. Dan. 11 35.

Affliction hath its alterative property; where it works kindly, it changeth and reformes the Patient. David drank of it, and found himſelfe better after it, (y) Before I was afflicted, ſaith he, I went aſtray; but now I keepe thy word. Manaſſe was farre gone in a Lethargy of ſinfullneſſe, but this Antimonian cup of Affliction recovered him, When he was in Affliction, ſaith the ſtory, he

(y) Pſal. 119.67.

he (z) beſought the Lord, and humbled himſelf greatly before him. The Goale was a happier lodging to him than his Palace; Babylon ſchooled him better than Hieruſalem. It changed him from an Idolatrous and murderous Manaſſe, to a Convert, and penitent Manaſſeh.

(z) 2 Chr. 33. 12.

Affliction is a corrective for ſinnes paſt; and thus the Lord awakened Jonah out of the ſleepe of ſecurity, by caſting him into the Sea: he cured Zachary of his Infidelity of not beleeving the Angels meſſage, by ſtriking him with dumbneſſe. 'Tis a Defenſative, a Preſervative to prevent our future falling into ſinne: Thus was Paul (a) buffeted by the meſſenger

(a) 2 Cor. 12 7.

ger of Satan, and why? leſt hee ſhould be exalted above meaſure: The Lord ſuffered Sathan to lay hard both at his faith and his ſincerity, leſt hee ſhould bee puffed up with multitude of Viſions, Revelations, and Angelicall Apparitions.

Sect. VII. Affliction is a tryer.

Affliction is a Trier. The Lord afflicts us to prove us, whether we can endure the hammer and the teſt: What droſſe of corruption, and what ſound mettle of Faith, Love and Obedience is in us: he proves us, even as (b) ſilver is tryed in the fire, when the Sea is calme, it lookes even and levell, let the winde riſe, it rages and ſwells, and caſts up wrack: Stirre the liquor in the glaſſe

(b) Pſal. 66. 10.

glasse, and the lees and dregs will appeare: in time of peace and prosperity many carry themselves moderately towards God and Man; but if God lay, I say not his hand, but his little-finger upon them, then they begin to murmur and grudge, and discover their hidden corruptions: Yea the godly man would hardly thinke there were so much distrust, impatience, frowardnesse, faintheartednesse and love of the World, as he shall find in himselfe in the day of his affliction. (c) Moses told the Israelites, that God therfore humbled them with want, to prove them, and to know what was in their heart; that is, to try them,

(c) Deut. 8 2. Exod. 16. 4.

or

or make them knowne, no
to himselfe, who knew them
well enough before (with
out any experimental trial o
them) but to make it known
to themselves, and others,
whether afflictions or favor
would worke them to obedi-
ence. And thus the Lord
prooved Abraham's obedi-
ence in offering up his son, &
Job's patience, upon the losse
of his children & substance,
albeit he knew what was in
them, what was in man. Affli-
ction quickens Grace languis-
shing, it manifests hidden and
secret graces, and justifies a
man's sincerity; & so it clea-
red David, Job & Ezechiah:
it cleared them from hypocri
sy, & justified their sincerity.
Affliction reviveth Grace,
which

which otherwise would faint and languish for want of exercise and imployment: were it not for affliction, there were not altogether that use of patience, nor of temperance, but for the many incentives and provocations there are to riot and excesse: nor of christian valour, but that wee have spirituall enemies to encounter.

Sect. VIII. *Affliction weanes us from the World.*

Affliction serves to weane our affections from the world: thus the Lord visits his children with crosses: as losse of friends, losse of goods, weakenesse of body, meannesse of estate, and the like; that in case they will delight in some sinfull course, and doate on things vaine and transitory: then these

these corrasives and corrections may vex and disquiet them as the Canaanites did the Israelites: as the Nurse weanes the childe, by laying some bitter herbe on her breast; so the Lord imbittereth the pleasures of this life, to make us long after that better life to come: for those whom he afflicts more feelingly, can part with the pleasures of sin more freely, and say with him in the Preacher (d), I have no pleasure in thee, nor then, nor thee. My Soule (saith David (e) is even as a weaned childe. A childe that cannot want the teat for an houre or two, yet if it bee disused and weaned a while, seekes not after it: doe thus with

(d) Eccles. 12.1.

(e) Psal. 131.2.

with thy bosome sinne, thy Dalilah, thy Herodias, the sinne that hangs on thee more then the rest, be it chambering and wantonnes, surfetting and drunkennesse, or the like, single it out, doe to it as David did to his: I kept my self (saith he) from mine iniquity: I kept my selfe from following my corrupt affections to the sin I was most enclined unto.

Object.

If Affliction be (as is pretended) such a benefit, why doe wee not give thankes for it? why doe we seeke by all meanes how to avoide it, how to come out of it?

Sect. IX. Whether Affliction be desirable. Of a three fold Affliction. Punishments. Chastisements. Trials.

Sol.

Here the old distinction must be remembred. Of Afflictions,

τιμωρία Punishments. flictions, some are punishments properly so called, they bee such as proceede from God's vindictive Justice, and are not matter or occasion of thankfullnesse, but rather of deepe humiliation and trembling, unlesse the offendor repent: others are chastisements, or fatherly Corrections; they differ from the former, not so much in the matter, as in their Fountaine and measure, and end: their Rise is from God's love (for whom he loveth, (f) them he correcteth) and from his Fatherly care, willing thereby to reclaime us: they have their temper, measure, (g) and mitigation, according to the ability of the Patient: they tend to make

παιδεία Chastisements.

(f) Prov. 3. 12.

(g) Esay 27. 8.

make us partakers of the (*h*) quiet fruit of righteousnesse. Sicknesse and other scourges of God, which are punishments to the wicked, inflicted upon them for their sinnes, are Fatherly chastisements of God's children for their instruction and amendment. In afflictions of this nature, in respect of their use and fruite, we have cause of thankfulnesse: Corrections are instructions. Lastly, some are Trials, and trials of faith: whether by Sathan, as those of Job were, or by men that persecute others for righteousnesse sake: In this sort wee finde great cause of thankefullnesse and rejoycing. Peter and his fellowes (*i*) rejoyced

(h) Hebr. 12. 11.

παιδευματα μαθευματα Nocumenta. Documenta.

διορθωσεις. Trialls.

(i) Act. 5. 41.

ced therein, as in a great dignity; that they were counted worthy to suffer for his name: Paul in his Epistle to the Philipians calls his crosse his Grace.(k) It seemeth say the learned Annotators on the Bible; that some of the Philippians were partakers with the Apostle in his bonds, which the Apostle was so farre from esteeming any disgrace or disparagement to him, that he accounted them a grace and an ornament to him. As also did the noble Martyr Babylas, who gave charge at his death, that his bolts should not be knockt off his feet, but be buried with him. Now, how farre forth we may desire affliction, I conceive

(k) Phil p. 1.7.

ceive it thus: Some things are desirable for themselves, as happinesse and holinesse; some things are desireable not for themselves, but as they make way to better things, being lower and bitter to nature themselves, as Physick is desired not for it selfe, but for health; we desire health for it selfe and physick for health: and so is it in the case of affliction, we should hardly take down the bitter pills of Affliction, were it not for the good use, and quiet fruit of righteousnesse that it yeeldeth.

Quest.

Belike then if Crosses be so penall and afflictive, 'tis not faire for us to call in Crosses.

Answ.

Sect. X. We shall meet with Crosses, we neede no selfe-created Crosses.

We shall meet with crosses, we need not create crosses. There bee some selfe created crosses, which wee have reason to beare, and bewaile, as having pulled them upon our owne heads, for want of forecast, unthriftynesse and rash suretyshippe, We fall into want; upon willfull distempers of drinke riot and surfets, into fevers, upon intemperances, and licentiousnesse into consumptions. There be other Crosses which are immediatly God's hand-worke: Shall there bee evill in a City, to wit, evill of paine and adversity, and the Lord hath not done (*l*) it? saith the Prophet Amos. There can be

(l) Amos 3.6.

no

no evill of punishment wherein God hath not an hand; but some evils are more immediat from a divine stroke. We must set our thoughts on worke or else like mil-stones wanting grist, they wil grate and wast one another. Yet take heede lest we spend our spirits with carking care of fore thought and future evils, which (haply) either fall not out at all, or not in our time; so as they need not trouble our heads. Some man is haunted with thoughtfullnesse, what shall becom of his child when he is gone; or least his wife marry after his departure; whereas they dye in the mesne time, and he out-lives

his owne griefe: Another frettingly feares he shall be undone in a deare yeare, or in case there be some change in Religion; whereas he dies in the interim, and ends his daies in the same profession, in peace and plenty. A moderate care and forecast doth well, either for provision of things necessary, or prevention of dammages and dangers; but not to antidate our misery by such fore-conceits of imaginary evills: Wee have our hands full already; (m) sufficient unto the day is the evill thereof. Wee complaine of crosses; and yet wee put the Rod into Gods hand, so as he is glad to deale with us, as wee do with frisking horses

(m) Mat. 6.24.

Sect. II. God corrects, but we put the Rod into his hand.

ſes in a large paſture, which will not be taken, till they come to a ſtrait gate: The (*n*) wild Aſſe, that ſnuffes up the wind, to coole her heate, will not be taken, till ſhe be in her moneths, till ſhe be with foale, and loaden with her burden. Wee have growne wanton with eaſe and long peace and plenty; and if the Lord ſhould not tame us with affliction, wee ſhould run wild after the exceſſe of riot with the world; there would be no rule with us. Wee are like unto Ephraim; (*o*) the Prophet ſaith of Ephraim, that, before he was chaſtiſed, he was like a bullock unaccuſtomed to the yoke, but after he was inſtructed, then he ſmote his thigh;

(*n*) Jer. 2. 24.

(*o*) Jer. 31 18. 19.

he was ashamed, yea, even confounded, because he did beare the reproach of his youth: As if he should say; Thou hast afflicted me O Lord, and I am humbled, I doe now bow my neck, and stoope under thy yoke; I was like an untamed Colt, but now the hand and rod of affliction hath broken me, now I smote upon my thigh; in token of remorse, shame and detestation of my former wicked waies; I did beare the reproach of my youth, of mine excesses committed in my younger daies. Surely after that I was turned, I repented; after that thou hadst wrought upon me, and shewed me my sin, I repented. When he smote them, saith the

the (*p*) Pſalmiſt, then they ſought him, yea, they ſought him early; (*q*) yea, then (ſaith the Lord) they will ſeeke me diligently; early, and diligently. God that can draw light out of darkeneſſe, can give a good iſſue and ſucceſſe of our afflictions; albeit they be harſh to fleſh and blood; yet he can turne them to our good, to our profit. Metals are never ſo bright, as when they are ſcoured; Perfumes and ſpices never ſo redolent and ſavoury, as when they have felt the fire, and the peſtle. Affliction ſerves to ſcoure our earthen veſſells of that ſoile and ruſt of corruption, that wee formerly contracted. Wee may thinke it were well if wee eſcaped this ſcou-

(p) Pſal. 78.34.
(q) Hoſ. 5.15.

ring and burnishing, but it is good for us to be thus afflicted; (r) that now the Lord pricks the swelling of our pride, extracts the malignity of our humour; so as now wee give up the sweet morsels of sin that overcharged us, and pay deere for the stollen pleasures of sin.

r) Psal. 119 71.

Sect. II.

Cordials and Comforts against the losse of our goods.

HEere, me thinkes, I heare the tender Patient reply, It is not this present malady and infirmity

firmity afflicts me ſo much: this comes by the wiſe and orderly guidance of the good hand of God, and is layd upon me for my correction and amendment, or for triall of my faith and patience, and will (I truſt) work for my good, if I make a ſanctified uſe of Gods viſitation there, in my ſickneſſe, I fell into the hands of God, (*s*) whoſe mercies are great: heere I have loſt my goods by Plunderers, and am fallen into the hands of men, into mine enemies hand, whoſe mercies oftimes are cruelties. I was but a little diſpleaſed with my people (ſaith the Lord) (*t*) but they, to wit, the Chaldeans, their enemies, they helped forward

(*s*) Sam. 24. 14.

(*t*) Zach. 1. 15.

the

the affliction; and so have these sons of violence done. Indeede these be heavy pressures, and such as require more sovereigne Cordialls.

Sect. We want, whose fault is it?

You complaine of want and poverty; but who hath caused it? Had it come through your owne negligence and lasinesse, your unprovidence and unthriftinesses, your rash suretiship and engagements; then you had reason to have borne that burden you had drawne on your owne back; as women that marry husbands of their owne chusing against their friends consent, if they be never so ill used, yet you shall seldome see them complaine, but set a good face on it. Now that others have spoiled

ſpoiled you, you may beare your croſſe more comfortably, as not being acceſſary thereto; And yet therein you may diſerne, the rod of the Lords anger (as the Aſſirian is termed) (*u*) chaſtiſing you by their hands, as his inſtruments; wherein yet you may rather be grieved at their wrong doing, and ill dealing, then at your owne innocent ſmart, and ſuffering.

(u) Iſai. 10 4.

Sect. I. Conſider, how little ſufficeth nature.

Thou complaineſt thou haſt loſt thy goods; why, but haſt thou not neceſſaries left? if ſo, then 'tis the Apoſtles Charge; having food and raiment, (*x*) let us therewith be content: Other things ſerve for Ornaments, and Trappings of ſtate; but that's moſt uſefull, that nouriſheth

(x) 1. Tim 6. 8.

riſheth us within, and covereth us without. Nature is content with a ſmall pittance, and Grace with leſſe; they that have taken the meaſure of our throat, and other inſtruments, ſay, that it is leſſe then in other Creatures of anſwerable proportion; to teach us temperance, and to beware of ſuperfluity conſidering how little ſuffiſeth Nature. The Countryman expreſſed his contentment, who comming into a Marchants Shop furniſh't with great choice of commodities; Oh, ſaid he, how many things be heere, which I ſtand no need off? It was Agur's wiſh, (y) feed me with food convenient for me; and ſo wee have a competent livelihood

Quam ſunt multa quæ ipſe non deſidero! Said Socrates.

(y) Prov. 30. 8.

livelihood for our eſtate and charge; why ſhould wee Martha-like, trouble our ſelves about many things? As our Saviour ſaid in an other caſe, one thing is needfull: (z) And if that be not ſo competently miniſtred to us; it may (haply) be good for us to be kept ſhort for a time; and that God will make proviſion for us in the Mount, (a) that is in extremity, when all other meanes faile us.

(z) Luk. 10.41.42.

(a) Gen. 22.14.

Sect. II. The godly deſtitute, not forſaken.

David ſaith, (b) he never ſee the righteous forſaken, nor their ſeed begging bread: Godly men in all Ages have beene put to want; but this poverty of theirs, came not through their owne lewd and waſtfull courſe of (c) life,

(b) Pſal. 37.25.

(c) Job. 30 1. 3. Pſal. 59.15.

as it is with divers lasie and idle beggers, but from Gods visitation: Christ saith, (d) wee shall have the poore alwaies with us, that so their poverty might exercise the rich mans charity: They have beene straitned with penury for the time, but it was not derived along from the needy Parents to their Children, but it was ere long supplied either to themselves, or theirs: He might see them destitute, but not forsaken, not so forsaken, but there were ever some that releived them, or tooke compassion on them: And thus the Israelits found favour in the eyes of the Ægyptians, and borrowed Jewels of them; so did Joseph with the

(d) Matth. 26. 11.

the Keeper of the Prison; Ruth was suffered for her relieſe to gleane in Boaz his field. Jeremie being imprisoned was highly reſpected by the Steward of the Kings houſehold, Ebedmelech the Æthyopian, as alſo by Nebuzaredan the Captaine of the Guard; Paul and his Company were kindly intreated by the Barbarians.

The Lord is my Sheepheard (ſaith David) *(e)* I ſhall not want: and yet David was an hungred, and wanted bread; when Abiathar was glad to releive him with the hollowed bread, *(f)* which none but the Prieſt might eate off, unleſſe (as this was) in caſe of neceſſity and charity, which diſpence with

(e) Pſal. 23. 1. & 34. 10.

(f) 1. Sam 21. 3. 4.

Ceremonies:

Ceremonies: He was thirſty, and wanted drinke when he wiſhed, that one would helpe him with drinke of the water of the Well of Bethlem; (g) and when he ſaw it was purchaſed with the hazard of the lives of three of his Worthies or Colonels, he would not drinke of it, but poured it out as an Oblation, to teſtifie his thankfulneſſe to God for preſerving theſe men in this extreame danger. The Lord is our Shepheard, wee ſhall not want, he takes care of us, and miniſtreth things neceſſary to us, albeit wee may be pinched for the preſent: The Lord hath his appointed time of reliefe; it is ſeaſonable with him to reach forth his hand, when

(g) 2 Sam. 23.15.16.17.

we

we are brought (as Master Calvin speakes) (*h*) *in ultimas angustias*, to the last cast, then to helpe at a dead lift. And if wee be strip't of all, wee be but as wee were, and as wee shall be. For, wee brought nothing into the world, (*i*) neither shall wee carry any thing out: Wee are but as others have beene. Was not the victorious (*k*) Emperour, Henry the Fourth, who had fought fifty two pitch Fields (at last) compelled to make suite in his old age, for a poore Prebend, in the Church of Spyra? And was not Bellisarius (*l*) (sometime the only man for prowesse and honour) driven to that hard exigent, that having his eyes put out, and being

(*h*) Calvin. in Psa. 34. 11

(*i*) 1. Tim. 6. 7.

(*k*) Oland. Epit. Cen. Eccles.

(*l*) Carion. Chron.

ing led in a ſtring to beg by the high way ſide, he cryed out to the paſſengers, *Date obulum Belliſario*, for God's ſake beſtow one halfe penny on Belliſarius?

Thou art ſtript of all, and yet thou liveſt; the Prophet Jeremie (*m*) comforts Baruch the Scribe againſt the publike calamities of the time, that his life ſhould be given unto him for a prey; as if he ſhould ſay: tis not a time for thee now, in this common danger of all things, to be caſting about for any great matters for thy ſelfe; thou maiſt think thy ſelfe well dealt with, if (what ever become of thy outward ſtate) thou eſcap'ſt with thy life. If ones houſe be

(m) Jer. 45.5.

Save my life & take my goods.

be fired, or plundered, he thinks it well, if he can ſave a brand, a deſk, a trunk, a Cabinet or his Box of writings: he that's in danger of ſh'p-wrack, caſt's his goods away, and is glad if himſelf come ſafe to the harbour. The Emperour Conrade, third of that name, having beſeiged Guelphe Duke of Bavaria, would yeeld to no milder conditions, but onely to ſuffer ſuch Gentlewomen as were with the Duke in the City, (their honour's ſafe) to iſſue the town a foot, with ſuch things as they could carry about them: they reſolved (neglecting all other riches, or Jewels) to carry their husbands, children, and the Duke himſelfe

History of the 12 Roman Emperours.

himſelfe on their backs. The Emperor perceiving the queintneſſe of their device, tooke ſo great pleaſure at it, that he wept for joy, and after entreated the Duke and his with all favour. Is not the life more excellent than meat, and the Body more than raiment? (n)

(n) Mat. 6 25.

Sect. III. Conſider the worſe condition of others,

It will not bee amiſſe ſometimes to ſtep aſide into the homely cottages of our poore neighbours, and there take an Inventory ('tis ſoone done) of their meane utenſils, courſe fare, and hard lodgings, thereby to make us reliſh our owne condition the better: Wee are apt to complaine of our courſer diet, and thinner meales; and yet the Prophet Elijah was

fed

fed by (o) Ravens, and one bit from their mouth, more pleasing to him than a whole table-full of Ahab's delicate dishes. Obadiah hid the Prophets of the Lord, by fifty in a Cave (p), and fed them with bread and water: this was but poore feeding; yet in such a famin and drought as that was, bread and water was good fare, brown-bread and the Gospell are good cheere. When the Prophet Elijah was boorded with the widow of Sarepta (q), shee had not so much as a little Cake baked on the hearth, no bread at all baked in the Oven, nothing but a little meale in a barrell, and a little oyle in a cruse to entertayne him withall. Daniel (r) and the

(o) 1 King 17 4.

(p) 1 King 18.4.

(q) 1 King 17. 12.

(r) Dan. 2 12. 15.

the captive children were fed with pulse and water, and yet were fatter and fayrer than those that were dieted at the Court. We finde John Baptist feeding on Locusts & wild hony, (*f*) such as Bees made ordinarily in woods and clefts of the Rocks; he fed on such homely and voluntary diet as that wilde place of his abode would affoord; a few barly loaves, (*t*) and some little fishes was all the provision was ready for our Saviours traine.

(*f*) Mat. 3. 4.

(*t*) Math. 14. 17.

Do we complaine, that our Lodgings are homely, and unfurnish'd? When the good Shunamite prepared a chamber for the Prophet Elisha; (*u*) what other furniture

(*u*) 2 King. 4. 10.

ture had it, save a Bed, a Table, a Stoole, and a Candlestick: these were such things as were fit for Study and Rest: the Prophet is not curious, so things be convenient. When the Sons of the Prophets were straitned for roome, they went to the banks of Jordan, (*w*) and tooke thence every man a beame to build withall: now one of them lets fall the head of his axe into the River, and makes his mone to Elisha, Alas Master, for it was borrowed: Elisha causeth the Iron to swim like Corke, and move towards the hand that lost it. Here was a building towards, none of the curiousest; here is no hyring of any curious

(*w*) 2 King 6.1. &c.

Artificers, no procuring of some costly marble or cedar: every man is to hew, and square and frame his owne beame; they are their owne Carpenters, and their tooles are borrowed (x). The Foxes have holes, the Birds have nests, but the Son of man hath not whereon to lay his head. Hee doth not say, Kings have Palaces, but I have none; or, rich men have house and land, but I have none. He layes downe his Condition to be belowe the very fowles of the ayre, and the meaneſt beasts upon earth: In this humbled condition of his, hee did not so much as provide a set house-roome for himselfe and his family: the stable was his Inne

(x) Matth. 8, 20.

Inne, the crach was his bed. The Disciple is not above his Master. St. Paul saith, (y) to this present houre, wee both hunger and thirst, and are naked, and have no certaine dwelling place.

(y) 1. Cor. 4. 11.

Doe wee complaine that our attire is meane, our clothing home-spun? Elijah (z) was clad with a rough hairy coat (such as the Prophets used to weare) and girt about with a plaine girdle. John Baptist, as he came in the spirit of Elias, so he resembled him in his Habit: He wore a rough garment of Camels haire, and a leathern girdle, (a) not as was usuall with those of the better sort in those parts, of finer stuffe. If some say his garment was

(z) 2. Kin. 1. 8.

(a) Matth. 3. 4.

Dr. Fulks Answer to the Rhemists, in Matt. 3. Chamblet, they speaken to of fine Chamblet, but of a rough and course cloth, made of the great, and hard haires of Camels; not of the fine and soft haires, called Camels wooll, whereof our Chamblet and Grograines are made. But what ever Johns garments were made off, or how course soever ours be, Freese or Russet, or as it comes off the sheepes back, without further tincture or dye; wee finde that others, perhaps better deserving then our selves, have wandred in sheeps-skins, goat-skins, being destitute, afflicted and tormented. (b)

(b) Hebr. 11. 37.

In a word: If I lie in a poore Cabbin: Those ancient Worthies, wee read of,

in

in the Church-ſtory, they wandred in Deſarts, and in Mountaines, and in Dens, and Caves (*c*) of the earth. If I live in a low-thatcht Cottage, the Prophet (*d*) Jonah had but a Lodge, or a Booth made of boughes, that he ſate in. If I have a hard lodging; Jacobs. was harder, when the earth was his bed, and a ſtone (*e*) his pillow. If I want money; ſo did Peter; ſilver and gold (ſaith he, (*f*) to him that asked him an Alms.) have I none. If I be but a day-labourer, and put to earne my living with my hands; ſo was that great Doctor of the Gentiles, Paul; he was a Tent-maker, (*g*) and ſtitcht up skins for his Tent-worke; a Trade which then

(c) Hebr. 11. 38.

(d) Jonah. 4. 5.

(e) Gen. 28. 11.

(f) Act. 3. 6.

(g) Act. 18. 1.

was much in use in those hot Countries, and by this meanes he maintained himselfe. And to speake of later times, so did that learned writer, Musculus, (*b*) who after his worthy service in the Ministry, was faine to get into a Weavers house, and learne to weave, to get bread for himselfe and his Family; and after thrust out of the house by his Master the Weaver, was forced to the common dich of the Towne, and worke with his spade to get his living. Why should I looke for Joseph's party-coloured coat, or Benjamin's five Messes? When as others of my brethren, deeper (happily) in Gods bookes, then my selfe, have been

(*b*) Melchior Adams in vita Lutheri.

beene so homely entertained. What am I that I should speed better then the meanest of these Patients? What had they done that they should fare worse then I? If I have little, others have lesse.

Consider the benefit, that accreweth (by accident, at least) out of a mean state and condition of life; and it will helpe to worke out our present discontentment. It is true, we want some former conveniences, & accommodation for our diet, lodging, attendance, and entertainement: But if our allowance be shortned, our retinue must be reduced. We shall have courser fare, thinner meales, meaner utensils, homelier attire,

Sect. IIII. Consider the benefit of a slender condition.

tire, fewer attendants; but withall we shall have as quiet rest, as sound sleepe, as safe security, a better appetite, freer merriment, fewer cares and feares, lesse danger of distemper by surfeits; wee shall not be so deepe charged in the Excise Office, but quietly enjoy such provision as nature, and honest earnings shall furnish our Table withall. Wee cry up rich places, and great purchases; but are not those places attended with cares and emulation; and those purchases charged with secret encombrances? How often are their Masters sleep broken, and their beds disquieted with cares? What toile tooke wee in getting a little wealth, what care to keepe

keepe it, what feare to loſe it, what griefe 'tis to part with it? And now wee are eaſed of our burthen, full ſore indeed againſt our will, and yet we complaine.

What paines tooke wee to digge into the bowels of the earth? Not as others doe, who ſearch there for minerals, and hidden treaſures, to enrich themſelves withall; but to hide ſome poore utenſils, leſt others ſhould find them, and ſpoile us. What feare had wee then, leſt ſomecurious eye ſhould watch, & obſerve us, leſt our owne truſtee ſhould betray us, or ſome caſually fall upon our cloſe Reſerve? How ready were wee then to ſequeſter our owne ſtate, to be

Sect. V. The cares that attend on wealth.

ſtrangers at our owne home, and to goe into a kind of voluntary exile? Me thinks I heare what thoughtfull conſultations wee had in thoſe p'undering times. Shall we fly with David (i) into the Wildernesſe of Ziph? Why, the Ziphites (of whom David afterwards complaines, ſtrangers are riſen up againſt mee) (k) they will diſcover mee to Saul, to mine enemy. Shall I be beholden to the ſlattery of a woman for my ſhelter? For, even that weake Sexe hath oftentimes ſaved the lives of Gods ſervants. Shall I goe to Rahab, (l) who hid the Spies, and covered them with the ſtalkes of flaxe, and is commended for it? Shall I hide my ſelfe on her

(i) 1. Sam 23. 19.

(k) Pſal. 54. 3.

(l) Joſ. 2. 6 Hebr. 11. 31.

ber flat-rooſed houſe? I feare the Terraſe and Leads are too open, and expoſed to the view of the enemy: the lumber there, were ſoone rifled, and remooved, and my ſelfe diſcovered. Shall I goe to the Well of Bahurim, (m) where that good woman hid the meſſengers, that carried ſecret intelligence to David, of Abſolons plot, and Achitophel's counſell? ſhe covered the Well's mouth, and ſpread ground corne thereon. The ſuddaine wit of a woman hath choked the mouth of her Well with dried corne, that it might not bewray the Prieſts Sons, the meſſengers. Is not this Well (being in an open Court) too well knowne to the neighbours

(m) 2. Sa. 17. 18. 19.

bours that repaire thither, ſo as ſome one falſe brother or other may give the ſearchers ſome notice of it? May not the corne thereon, and the covering thereof, ſerve for provender and proviſion for themſelves and their horſes? The well is uncovered, and I am diſcovered. I feare this Well is too ſhallow to hide me.

Shall I betake me to Michals wile? When Davids houſe was beſet with murderers, Michal (n), to gaine time for Davids eſcape, fayned that David was ſick, and laid a ſtatue in his bed, with a pillow of goates hayre for his bolſter, as if it had beene Davids hayre, thereby deluding Saules men with hope of

(n) 1 Sam. 19.

of taking him, till by this their ſtay David had time to eſcape out at a window: this was a queint device, but who but Michal, Saul's daughter, would have adventured to delude Saul's Meſſengers? This wile of hers, would in another have beene held a meere mockage and affront, and have enraged the purſuers: our ſearchers are not ſo tame as to bee couzned with a picture or a pillow, Michals wile is not for my ſafety. Well yet I remember Rachels device; ſhee was one could hide as cloſe, and carry the matter as covertly as any of her ſexe. When Rachel perceived that Laban made ſearch for his Idols in the Tents, ſhe tooke the Images

ges and put them in the Ca-
(o) Gen. mels litter(o), or furniture, &
31.33.&c she sate upon the Idols, and covered them with her coats pretending for her not rising to her Father, the necessitie of her present condition, (Levit.15.19.) according to her sexe, that the accustomed infirmity of women was upon her, & therfore she desired to be excused, so Laban searched all the tent, but found them not. This of Rachel's was subtle, but not warrantable. For, first she stole her Fathers Idols, and then she cloked her theft with a lye; yet this excuse of hers passed; it passed with a Father, but it would not now bee admited, the child-bed, the sick-bed, the

grave-

grave-bed, all are rifled and ranſacked.

I will not balke any meanes that may make for the preſervation of my life and my ſtate; but I will not rely on any but that of David's, (p) Lord, thou art my hiding place, my refuge and my ſheild. The Lord hath his cloſe Reſerves; he provided a little Zoar for Lots entertainment, the land of Goſhen for his Iſraelits, an Ægypt for Mary and the babe; the towne of Pella, for the Chriſtians that quitted Hieruſalem: he hath Caves and Rocks for David, and for Obadiah's hundred Prophets, and a basket for Paul, to let him downe the wall. Thou ſhalt hide them in

(p) Pſal. 119. 114.

in the secret of thy presence, (q) Psal. 31.20. from the pride of man: thou shalt keepe them secretly in a pavilion, from the strife of tongues: It may be (saith the Prophet (r)) Wee shall be hid in the day of the Lords anger. (r) Zeph. 2.3.

Sect. VI. The Security of a small estate.

We have heard the complaint & troubles of a full estate, looke now upon a mean condition, and observe the better temper thereof; what an advantage is it to be freed of those cares that fret the owners heart, as a moth doth a garment? Arise (saith the Prophet) get ye up into the wealthy nation, or to a nation without eyther feare or care, a secure nation, as it is explaned by the words following, which have neyther (t) Jerem 49.31.

ther gates nor barres, which dwell alone. He meanes the Kedarens of Arabia, that dwelt without care in their Tents; without gates or barres. If you came to a mans house that hath neither lock nor key, neyther doore nor barre, you may well resolve that he dwells securely and in safety: And if you come to a City that hath neither gates nor barres, you may well say, eyther this City hath no enemies, or else it feares none: A City without gates or barres, is the emblem of security; and such is the plundred man's character. Hee sleepes with his doores open, no dangers threaten him, no feares breake his rest: he starts not out

out of his bed at midnight, and cries Theeves Theeves; there's none needes give him the warn-word, the watch-word. The Philistims be upon thee Sampson; Sampson the Philistims be upon thee: Hee lookes the taker in the face, and smiles to think how hee is disappointed of his prey: Hee is not troubled with hiding his treasure, nor tortured for discovering of it. Hee is not served with a writ of Latitat, but makes his appearance upon any law full summons and occasions: He feares no rifling or pillaging, for he can carry the choice of his wardrobe on his back, if any casualty befall his cottage hee takes it not to heart, as knowing that

a little labour and charges will make him another H.t. He is like the Pine-tree, which (they say) if his barke be pulled off lasts long, else it rots: He lives the longer and better for his losses. *Farix necessitas quæ in meliora compellit*; well fare that want and necessity, which betters eth a man in the course of piety. *Aug. ſt. ep. 45. in fin.*

Thou complaineſt of the suddaine and unexpected losse of thy goods; why doe but consider the fickle nature of these earthly commodities, and it will helpe to allay thy griefe. Riches (as (u) Solomon saith) have wings, and what use is there of wings but to fly? Sometimes they fly of themselves, and sometimes they must be set flying to

Sect. VI. The fickle nature of these earthly goods

(u) Prov. 23. 5.

to bring in more; and yet e-
ven then, by trusting of ill
customers, by the unfaith-
fulnesse of factors, or the un-
expected falls of Markets,
they may (happily) come
home with their feathers,
and traine shorter, till they be
imped againe. Some have
erected a winged Statue in
honour of the Lady Victoria,
hoping thereby to have her
more favourable and propi-
tious to them; yet fearing
left she should desert them,
and fly into the enemies
Campe, they clipt her wings,
to make her reside with
them: If wee could pinion
the wings of our riches, and
naile them fast downe to us,
it were something; but we
can have no steadenesse, no
certainty

certainty of them. The Apostle charges us not to trust in uncertaine riches, (w) in the uncertainety of riches; the very forme of money ('tis Austin's conceit) (x) agreeth well with the condition thereof; for it is stamped round, as being very apt to run from us; wee call it current, and our goods, moveables. If riches were certaine, how is it that they that trade most for them, are driven to hazard, and put their goods continually in a venture, Marchant Adventurers? If riches were certain, what neede such Bils and Bonds, and Assurances so strong as our learned Councell, and the wit of man can devise, and all to secure them? They pretend

(w) 1. Tim. 6. 17

(x) Aug. in Psa. 83.

pretend it is becauſe of mans mortality, but they meane many times, the mortality of his wealth, as well as of himſelfe, and yet if the man live, there be ſome will breake theſe bands aſunder, as eaſily as Sampſon did the ſeven withs, or cords, wherewith he was tied; even in ſecurity ther's uncertainty.

Sect. I. Uncertainty of riches, their ſtaying with us.

Ther's a double uncertainety in riches; their ſtaying with us, and our ſtaying with them; our parting certaine, their ſtay uncertaine. How many men have beene driven to an untimely want, by caſualty of fire, inundation of waters, violence of tempeſts, by robbery of theeves, negligence of ſervants, or ſuretiſhip for friends?

friends? By Pirates and Rovers by Sea, by Robers and Pillagers by Land? By perils from ſtrangers, and thoſe of their owne houſhold? Beſides, if there fall an invaſion, or ſome garboil in the State by forreine, or (as now) by Civill Warre, then if ever is Job's Simile verified, that Riches are like a Cob-web, (y) which is to day, and to morrow is ſwept away; that which a man ſhall be weaving all his life long, with great a doe and much travell, there comes me a ſouldier, a barbarous ſouldier, a Plunderer, with his broome, and in the turning of a hand ſweeps it cleane away. How many good men during theſe dangerous times have taſted

(y) Job. 8. 14.

tasted of this incertainty? As it is in a wheele, the spoke that is now upward, is by and by downeward; so comes it to passe, hee that is now rich, shortly becomes poore. Job was yesterday the richest man in the East, to day he is so needy that he is grown into a Proverb, As poor as Job: Belisarius the great and famous commander, to whom Rome owed her life twice at least, came to *Date obulum Belisario*, one halfe penny to Belisarius. How many have gone to bed rich, and risen poore men in the morning?

Sect. II. Uncertainty of our staying with riches.

But be it that they were certaine to tarry with us, yet except wee our selves were sure to tarry with them also, it is as good as nothing. Now

wee are not certaine of our ſelves, we may have Leaſes of them for three lives, or one and thirty yeares, but they have no Leaſes of us for three houres. For when the grounds are ſtock'd and ſtored, and the barnes full; *Hâc nocte*, (z) if God ſay but this night, it daſheth all. This night thy Soule ſhall be required of thee; and then whoſe ſhall thoſe things be which thou haſt provided? here is another uncertainty; we may be outed of poſſeſſion: many (as the Prophet (a) ſpeakes) lade themſelves with thick clay, that is, with earthly riches, the deſire whereof is like a burthen that overcommeth and ſmothereth the bearer alive: but

(z) Luke 12.20.

(a) Habbak.2.6.

as the queſtion is there, How long? this lading muſt be laid downe againe, and if the times proove dangerous, we have but a poore fruition and enjoying of that whereof we are poſſeſſed: Beſides there's an uncertainty in the conveighing them, and our leaving them, by reaſon of the danger of our childrens ſcattring of them. Whoſe ſhall thoſe things be which thou haſt provided? perhaps a ſtrangers, perhaps ſome falſ Executors, perhaps an Enemies. We may indeed with Zacharias call for writing tables, and write his name John, but doe we not often ſee that men make heritages, but God makes Heires; that many ſonnes roſte not that

Sect. III. It's uncertaine to whom wee ſhall leave them.

their

their fathers got in hunting? He heapes up riches, saith the (*b*) Psalmist, and knoweth not who shall gather them, whether his children or strangers: I must leave them (saith the Preacher (*c*) to the man that shall bee after me, to my successour, to the generation following, I cannot be sure to leave it to one that will use it well: Who knowes whether he shall bee a wise man or a foole, a good husband or not? The snowe in the Sunne never melted faster than some mens riches as soone as themselves bee gone. A moderate portion and provision doth well: A great estate left to an Heire, is as a lure to all the byrds of prey, round about, to seize

(*b*) Psal. 39. v. 6. & 49. 12.

(*c*) Eccl. 2. 18. 19.

on him, if hee be not all the better educated and ſtabliſhed in yeares and judgement.

Sect. VIII Riches, they are not ours, but lent us.

Beſides, theſe riches, they are not ours, but lent us: wee may ſay of them, as the poore man of the hatchet, Alas Maſter, it is but borrowed (d): we have *jus ad rem* not *dominium in rem*: right to theſe earthly things, not any Lordſhip over them, and but a right of favour, as Tenants at the will of the Lord, the Proprietarie; and we muſt be accountable for them, and the greater our Receit, the greater will our reckoning be. Bernard ſaith, (e) theſe earthly riches, *nec veræ, nec veſtræ ſunt*; they are neither true riches, nor yet

(d) King. 6. 5.

(e) Serm. 4. de Advent.

yet your owne. If they be yours, saith Gregorie; why doe you not take them with you, when you goe? By leaving them behind you to the world, you confesse they are not yours, but the worlds. Indeed they are the riches of this world, for here you get them, and here you may lose them; heere you get them, and here you must leave them. The very certaintie is, losing or leaving, that *is*, forgoing them; so the very certainty, is an Uncertainty. (*f*) Leave them, or lose them we must: leave them when we dye, or lose them while we live. You must either leave them when you die, or they will leave you while you

(f) Bp. Andrews Sermon preached at the Spittle, upon 1 Tim. 6 c. v. 17. 18. 19.

liue, this is certaine: but whether you them, or they you, this is uncertaine. Job tarried himselfe, his riches went. The rich mans riches tarried, but he himself went, Luke 12. 20. One of these shalbe, we know, but which of them shall be, or when, or how, or how soone it shal be, that we know not, sayth that sweet singer of Israel. We have an usuall phrase among us, and it is a very proper one; When a rich man dies, (we say) he left a great estate, he leaves it indeed, for hee cannot carry it with him: he must go out naked, how wel clothed soever he was while he was heere. Well then, since these earthly goodes are of so fraile and brittle con-

consistence, let us according to our Saviours charge, (*g*) lay up for our selves treasures in heaven, where neyther moth, (which builds in anothers mans possession) and rust doth corrupt, and where theeves doe not breake thorow and steale. (*g*) Matth. 6. 20.

If wee seeke for contentment (as who doth not?) We must not like Martha trouble our heads with many things, but some few necessaries; and reduce our affections to some short dependances. It is true wee have a body consisting of divers members, which have neede of severall helps and supplies; as aire, diet, houses, exercises, recreations; and wee are subject to much weakenesse, hurts, losses,

Sect. IX. Labour to be content with a simple condition, not depending on many things.

See B. Hal of Contentation.

losses, and hinderances: The best way for our conveniency and accommodation, will be to draw our minde into as narrow a boundary & compasse as may be, like thrifty husbands that cashiere unprofitable retainers; and not to depend upon many things: But taking the Lord for the portion of our Inheritance; (*b*) Content our selves with a simplicity of condition, not hankering upon this, and that, and the other changeable obje&, as if (forsooth) we could not live, nor subsist without it. As for example; some cannot live without sports and pleasure, and great meanes; another is all for a convenient house, and sociable company; take any

(*b*) Psa. 36 5.

any of these from him, you touch him in his free-hold, and he is (as it were) dead in the nest.

Quest.

Why, you will say, may wee not use such things?

Answ.

Yes, but with weaned affections, so using them as if wee used them not, (*i*) not abusing them by an inordinate use of them, or by too much doting on them, and cleaving unto them; not so, as if wee were wedded to them. You shall have some their hearts so glued to them, as they are like to breake, if their friends, estates, or credit faile them, or they be hindred of their pleasures, and profits. Now he that enjoyes

(*i*) 1. Cor. 7. 31.

these things so, as to set up his rest thereon, so as he terminates his comfort and contentment therein; such an one Idolizeth them, and committeth a kinde of Idolatry with the Creature; in such sort as St. Paul calleth a covetous man an Idolater.

(k) Ephes. 5. 5. (*k*) The Idols of the Heathen (saith the Psalmist) are gold and silver, so are they of the covetous man: The one worshippeth the Image of gold and silver in the Church, the other of the Prince stampt upon his Coyne in his chest. And as the Idolater putteth his trust and confidence in his gods; so doth the covetous man in his goods, saying to the wedge of gold, (*l*) thou art my hope, and confidence. Give

(l) Job 31. 24.

Give me now the man that can ſit downe with a ſlenderneſſe of condition, that depends not on many things, and ſee how he hath taken out S^t. Paul's Leſſon, and can ſay; I have learned in whatſoever eſtate I am, (*m*) therewith to be content, that is, riches or not riches, honour or not honour, I can be happy with them, and without them: I can live by them, and without them, I can live without liberty, I can live without friends, I can live without ſports and pleaſures, without worldly credit and eſteeme, without wife and children, without riches, without conveniency of aire, Gardens and Orchyards: Yea, were he put into a

Sect. I. The benefit of an Independent condition.

(m) Phil. 4. 11.

a Country Towne far from all ſuitable acquaintance; yea were he ſhut up in cloſe priſon, yet even there he could walke with God, and doe as Paul and Silas, have his heart filled with joy and peace through beleeving. And how ſo? becauſe he fetcheth comfort from God's All-ſufficiency, ſo as come what will come, whatſoever condition he is put into, let him be up and downe (like the Spring-weather) ſometimes faire, ſometimes foule, he hath a bottome of his owne to ſtand upon, he hath ſomewhat to comfort his heart.

Let our converſation (as the Apoſt. ſaith) (*n*) be without covetouſneſſe, and be-

(*n*) Hebr. 13 5. Τ

we

we content with such things as wee have. If wee have *tegumenta*, covering only for our nakednesse, and *alimenta*, food for our emptinesse, let us therewith be content, albeit wee have not *ornamenta*, rich attire also for comlinesse, and *oblectamenta*, delicious fare for daintinesse. If we have an easy saddle, what though wee want trappings? Rest is good, though it be betweene two panyers. Let us neither grudge at the leanesse of our owne portion, nor envy at the fatnesse of anothers lot. Far be it from us to deale with God herein, as Hiram did with Solomon. Solomon gave him twenty Cities in the Land of Galilee, (o) But because the

(o) 1. King 9. 11. 13.

Countrey

Countrey was low and deep (and so in all likelihood more fruitfull for that, wee say deepe riding, good abiding) they pleased him not: So as he said to Solomon, what Cities are these thou hast given mee? And he called them Cabul, that is to say, displeasing or dirty; or therfore displeasing, because dirty: Say rather with David, (p) The Lord is the portion of mine inheritance, the lines are fallen unto mee in a pleasant place; yea I have a goodly heritage.

(p) Psal. 16.5.6.

Sect.

SECT. III.

Comforts against Imprisonment.

THou complaineſt of want, but it is want of liberty, that troubleth thee more. Indeed liberty is a bleſſing wee prize next to our life; ſo deare, as many have loſt their life, to purchaſe their liberty. But be not diſheartned with this confinement: The outer man is reſtrained; the inner man, the minde, is at liberty: Thou are thine enemies priſoner, and Gods free-man; thou art barred from the Country thou

Sect. I. Wee are free Priſoners, the mind is at liberty.

See Bp. Hall of the free Priſoner.

thou wert borne in, not from the Countrey thou art borne for, borne to.

Sect. I. The Saints imprisoned.

Thou art imprisoned, (see thou suffer not for thine own fault, but for a good cause) thou art clapt up within foure walls; why thou hast worthy Precedents; so was Joseph, Michaiah, Jeremie, John Baptist, Peter, Paul and Silas, who sang like Nightingales in their Cages.

Sect. II. Imprisonment not strange: we are imprisoned in the womb, the world, the body, and the grave.

What though I be coup't up in prison? Why should that be so strange to mee? I was kept close prisoner nine moneths together in my mothers wombe, when I came into the world, I was put into a *liberâ custod â*, a wider prison; my soule is now imprisoned in my body, and ere

ere long I looke for an *habeas corpus* to remoove me out of this place, to the Grave, the Land of darkenesse, as Job (*q*) calleth it. But God, who hath all times in his hand, will in his good time send me my writ of ease, and give me my *liberate*, and thereby free both this body of mine, from these outward prison-walls, my soule from the prison of this body, and both body and soule from the (*r*) bondage of corruption, and restore me to the glorious liberty of the Sons of God.

(*q*) Job. 10 21.

(*r*) Rom. 8 21.

There is yet a terrible and fearfull prison, whence there is no redemption, no goale-delivery, without baile or mainprise, but this is our comfort,

Sect III. Hel a fearful prison, ther's no light, no favour there, no delivery thence.

comfort, the Lord hath the keyes of Hell, (s) so as he hath an absolute power over it, to deliver and discharge the penitent from the feare and danger thereof: He hath the keyes of death to unlock the graves, and the keyes of Hell, (t) to locke up the old Dragon, and his crew, into the bottomlesse pit,

(s) Revel. 1.18.

(t) Revel. 20 3.

When I was an Embryo in the darke Cell of the wombe, I was pen't up there as a close Reserve, and yet there I had a kinde and loving keeper, my mother, my midwife, and afterwards my nurse: But in that other prison, the keeper there is our (u) Adversary the Devill, who walkes about, as a roaring Lyon, seeking whom he may

(u) 1 Pet. 5.8.

may devoure. In other prisons men have found some favour and mitigation; Joseph was put in fetters, (w) but the Lord was with him, and gave him favour in the sight of the keeper of the prison, but never any in that prison. Jeremie was in the dungeon, (x) yet he had Ebedmelech a Courtier to intercede for him to the King: But ther's none to solicit for the prisoners there, as being *extrà statum merendi*, without all capacity of favours, and acts of grace. (y) Peter was put into a darke prison, but the light shoone round about him, his fetters fell off from him, and the Angel led him foorth, and set him free. But in that other

(w) Gen. 39.21.

(x) Jer. 38.7.

(y) Acts 12.7.

ther priſon, ther's nothing but utter darknes, no Angels there, but ſuch as kept not (z) Jude 6. their firſt eſtates, (z) reſerved in everlaſting chaines under darkeneſſe, unto the Judgement of the great day.

Sect. IIII. Pray, wee never bee delivered to that priſon.

Now then as Jeremie prayed unto the King Zedechias, (a) that he would not cauſe him to returne to the houſe of Jonathan the Scribe (which was the priſon) leſt he dyed there. So let us put up our ſupplications to the Lord, that he would not ſend us into that eternall priſon to die for ever.

(a) Jer. 37. 20.

Sect.

SECT. IIII.

Comforts againſt Baniſhment.

THou complaineſt that thou art baniſh'd out of thy Country; why, who is not? Wee are all of us Pilgrims and Strangers; (*b*) our converſation is in Heaven; (*c*) Zanchius tranſlates it, our Burgeſſhip, our ſocietie is in Heaven, we looke higher then the earth, wee ſet our affections upon the things that are above; wee carry our ſelves like fellow-Citizens of Saints, there wee live according to the Lawes

Sect. I. We are all Pilgrims, Heaven is our true home.

(b) 1 Per. 2. 11.

(c) Philip. 3. 20.

Lawes of Heaven, and heere on earth in part enjoyes the priviledges of that heavenly Corporation, the new Hierusalem that is above. It was a gracious speech of a worthy Divine (*d*) upon his Death-bed that he should change his place, not his company: His conversation was now before-hand with his God, and his holy Angels, and now he was going to a more free and full fruition of the Lord of life, in that Region of glory above. Whil'st wee are at home in the body, wee are absent from the Lord, as St. Paul saith: (*e*) This is not our true home, wee seeke for a better countrey, (*f*) that is, an Heavenly. There is our true home,

(d) Dr. Preston.

(e) 2 Cor. 5.6.

(f) Hebr. 11.16.

home, and were wee (as it is thought S^r. John was) baniſh't into the Iſle Patmos, (g) or the Archipelago, for the word of God, and the Teſtimony of Jeſus Chriſt; even there wee ſhould find as ready a paſſage to Heaven in our addreſſes to God, as in our native ſoile. This Center of earth is equidiſtant, alike diſtant from the glorious circumference of Heaven; as Hierom ſaid of old to his Paulinus, *De Hieroſolymis & de Britanniâ æqualiter patet aula cæleſtis*, Heaven is as open in Britaine as in Hieruſalem.

(g) Revel. 1.9.

It is Cyril's obſervation, that Abraham whil'ſt he was in his owne Countrey, had never God appearing to him,

Sect. 1. The benefit of remooveall.

him ſave only to bid him go forth of his Countrey, (*h*) his Kindred, and his Fathers houſe; but afterwards, when he was gone forth, he had frequent viſions of his Maker. Had Joſeph beene ever ſo great, or had ſuch truſt in Potiphar's Houſe, or Pharaoh's Kingdome, if he had not beene ſold into Ægypt? Had Daniel and his three companions of the captivity ever attained to that honour in their native Land? Themiſtocles (*i*) being baniſhed from Athens, grew into great favour with the King of Perſia, ſo as he was wont to ſay, my ſonnes, we ſhould have been undone, if we had not beene undone.

(h) Gen. 12. 1.

(i) *Plutar. in Themiſt.*

Art

Art thou baniſh'd out of thy Countrey? Why, what other thing hath befallen thee then it pleaſed God to enjoyne Abraham the father of the faithfull? Saying to him, (*k*) get thee out of thy Countrey, and from thy kindred, and from thy fathers houſe, to a Land that I will ſhew thee. He muſt goe from the place of his birth, and wonted abode, but he knoweth not whether, (*l*) to a place he knew not, and to men that knew not him. He muſt ſojourne (*m*) in a ſtrange Countrey, where he is conſtrained either to buy, or hire, or borrow both a place for his dwelling, as alſo a plot of ground, for the buriall of his dead. (*n*)

Sect. II. Abraham enjoyned to leave his owne Country.

(k) Gen. 12. 1.

(l) Hebr. 11. 8. 9.

(m) Gen. 14. 13.

(n) Gen. 23. 4. &c.

Sect. III. We have right in any Country, by Gods title

What though wee be strangers at home? The Lord can provide us an home amongst strangers. Ægypt the slaughter-house of Gods people, the furnace of Israel's affliction; hath nevertheless three severall times beene the Sanctuary and Harbour to preserve Gods Church, as namely; in Abraham, in Joseph, and in Christ. God oftentimes makes use of the world for the behoofe of his owne. The earth is the Lords, and all places are alike to the wise and faithfull. God that is every where, the same, makes all places alike to his.

Sect. IV. The Saints banish't.

In a word; am I banish't from home? I meet with many of whom the world

was

was not worthy, (o) wandring about in sheeps-skins, in goats-skins, in Desarts, and in mountains, and in Dens, and in Caves of the earth. Why am I then discouraged or dishearted? There hath no temptation taken mee, (p) but such as is common to man: Ther's nothing hath befallen mee heerein, but what is incident to other men holier then my selfe; such as usually hath been incident to Gods dearest children; such as may be borne by man in this life, specially assisted by Gods grace, which is alwaies sufficient for his children.

(o) Heb. 11.38.

(p) 1. Cor 10.13.

Sect. V. God accompanieth his, even in Banishment.

Besides, if I be cast upon a forrein Coast, I shall have good company. For he

(q) Hebr. 13. 5. Jos. 1. 5.

hath ſaid, (q) who cannot faile, I will never leave thee, nor forſake thee; which though it were ſpoken to Joſhua, yet it belongeth to us: For even particular promiſes may be generally applied, ſpecially when the thing promiſed appertaines unto all.

SECT. V.

Comforts againſt publique Calamities.

Sect. 1. Of the miſeries of a Civil war.

HEre me thinkes I heare the tender hearted Patient reply; It is not the want of health, or loſſe of goods, reſtraint

straint at home, or exile abroade, or the like personall grievances, that affect me so much, as the publique calamities; to see the Sword, the Famine, and Pestilence like the three bands, (r) or Companies of the Philistines, ready to wast the land of Israel. My heart bleeds to see the fearefull effects of this Civill Warre waged in the hands of our home-bred enemies. Many of our deare brethren are slaine and fallen by the sword, their bloud hath beene spilt like water, and their bones have beene scattered, as when one cleaveth and cutteth wood upon the earth: what tumbling of garments, and weltring of the horse and his Rider in

(r) 1 Sam 13. 17.

their mingled bloud? The spoiled cry to us for bread, the sick and wounded for helpe and healing. Many Townes have beene plundered, many Matrons and Virgins have beene ravished, many Families have beene scattered, many Wives and Children deprived of their Husbands and Parents, left Widowes, and fatherlesse Children! Many Parishes bereft of faithfull Pastors, and some of our dwellings turned to ashes. What an unspeakeable misery is it, to heare the shrieks and horrour of some dying, to see the gashly rage of others killing? To see the streets and fields strewed with carkases, and the channels running

with

with ſtreames of blouds

Indeede it is juſt with God, and our ſinnes (perſonall and nationall) did well deſerve it; that our plenty ſhould be turned into want, and famine; our health into ſickneſſe; and our long peace (the Crowne of all theſe bleſſings, and the Envy of the Nations round about us) into the worſt and moſt miſerable of all warres, (for, it is ever a dangerous fire that begins in the bedſtaw) a Civill War, a War of Chriſtian againſt Chriſtian, Neighbours againſt Neighbours, Brethren againſt Brethren, a war of Ephraim againſt Manaſſeh, of Manaſſeh againſt Ephraim, ſo as the Lords Judah is endangered. O thou

(t) Jer. 47 6. of the Lord, how long wil it be ere thou be quiet? Put up thy felfe into the ſcabberd, reſt and be ſtill.

Sect. II. Comfort from the ſenſe and ſympathy of common evils.

The Prophet complaineth of Iſrael's wantonneſſe, that they dranke wine in bowles, but were not grieved for the afflictions of Joſeph: They let themſelves looſe to all intemperance and carnall pleaſures, drinking in meaſures without meaſure; and in the meane time were not ſenſible of the miſerable condition of Gods wrongfully oppreſſed ſervants. It is a dead member that is not ſenſible of the ſtate of the body: You doe well to be touched with the ſenſe of the common calamities of theſe wofull times;

(t) Amos 6. 6. by

by this your ſympathy, and fellow-feeling, you ſhew your ſelfe to be a member of the Church and State wherein you live. 3 wee are not whole, and entire peeces, but as St. Paul ſaith, (u) members in part, members in particular, each one for his part, and in his place, ſo as wee ſhare, and have community both in commodities and diſcommodities. If one member ſuffer, all the reſt ſuffer with it: If there be a thorne in the foot, which is the loweſt member, the head ſtoopes, the back boweth, the eye diſcovereth, the hand ſearcheth, and all are ſet a worke to relieve the engaged part: How much more if the whole body ſuffer?

(u) 1 Cor. 12. 26, 27.

(w) Reg. Juris. 29. ab omnibus approbari debet

It is a rule in Law, (w) *Quod omnes tangit, ab omnibus approbari debet*: each one must take care of that, wherein all are alike concerned. Wee have each of us some parcell of commodities embarqued in that common vessell set forth by the Church and State; so as we had need pray for a fayr gale to bring it safe to harbour; for if that miscarry, what will become of our stock, of us passengers? God is pityfull, (x) of many bowels, and of tender mercy: now as his bowels are tender, and yearn towards us, so should his people have rowling and tender bowels towards Him, his cause, his people, and his Church. A Christian, as he

(x) Jam. 5. 11.

must

must not be proud flesh, so neither must hee bee dead flesh, but feeling and sensible, as of his owne sinfulnes, so also of the common malady. Now the fruit of this sensiblenesse, is earnest prayer to God. Melanchton said well; *Si nil curarem, nil orarem:* If I cared for nothing, I would pray for nothing. There bee some that have hard bowels, hide-bound, such as take little care what becoms of Church or State, sinke or swim, so themselves may sleepe in a safe skin: but if the Publike suffer either in Church or State, no mans private pleasure, or profit, can stand firme unto him. And Cicero (*y*) had reason enough to laugh at the folly of

(*y*) Lib. 2. ep. 15. ad Attic. Qui amissâ Republicâ Piscinas suas fore salvas spectare videntur.

of those men, which in his time seemed to conceive such a windy hope, that their fish-ponds, and places of plea ure, should be safe, when the Common-wealth was lost.

When David would have gone to the field in person, his Worthies diſſwaded him from so doing, saying; the enemy, (z) they care not for us, but thou art worth ten thousand of us, their principall aime is at thee; they had rather surprize thee our Generall, then thousands of us: so may wee say; wee are all interested in the publique, and should be more deepely affected, what befals it, then our owne private, as being of more value and concernment,

(z) 2. Sam 18. 3.

cemment, then our particular. He is too wary, that hath more care of himselfe, then the cause of Christ, the Churches, and his owne Countrey. Old Eli was sorry to heare the newes of Israels discomfiture, and his sonnes death; but when he heard the report, that the Arke (the Testimony of Gods presence) was taken by the enemy, this struck (a) him dead. His Daughter in law, (b) no sooner heard of that heavy newes, but she fell to her travell; and when the women that stood by her, bid her, feare not, for she had borne a sonne, she regarding more the losse of the Arke, the common losse, then rejoycing at her new sonne,

(a) 1.Sam 4.17.18.

(b) 1.Sam 4.20. &c.

sonne, she cal's her child Ichabod, that is, where is the glory? And with her last breath answers her selfe: The glory is departed from Israel, the Arke is taken.

Sect. III. Comfort from the Justice of Gods proceedings. (c) Lam. 3.39.

Thou mourneſt for the common ſufferings; Indeed theſe be wofull and diſtracted times, and much to be bemoaned; but as the Prophet ſaith, (c) wherefore doth a living man complaine, a man for the puniſhment of his ſin? Why doth he complaine of Gods hand? He ſuffereth nothing but what he hath brought upon himſelfe by his ſin. Man ſinneth, and God proceedeth to puniſhment; this is an Act of divine Juſtice; of corrective Juſtice; and ſhall not the Judge

Judge of all the earth doe right? (*d*) It cannot be denied, that our sinnes have reacht up to Heaven, and called downe these judgements. (d) Gen. 18. 25.

Sect. I. Personall corruptions.

For, besides those secret personall corruptions, which are in every one of us, and whereunto every mans heart is privy, there be many publique and nationall sinnes, whereof the people of this Land are generally guilty; such as are abundantly sufficient (if Gods actions were to be scanned) to justifie his dealing towards us, to acquit and cleere him when he is judged. (*e*)

(e) Psal. 51. 4.

Sect. II. Nationall sins, common and peculiar.

For besides the sinnes, common to us with other Nations, there be some peculiar

culiar to us alone, as namely: our wretched unthankfullneſſe unto God, for the long continuance of his Goſpell, and our Peace: our long peace bred us to ſecurity, and we grew wanton with plenty: we ranne into Ryot and exceſſe (the noted proper ſinne, of our Nation) and much intemperate abuſe of the good creatures of God in our meats and drinks and diſports, and other proviſions and comforts of this life. The people of Iſrael required meat for their luſt, and the people of England nouriſh't their luſt and appetite for their meate; ſo as we became a by-word to the neighbour nations for gluttony and belly-cheare.

And

And for Novelties, in fashion, in opinion; Athens (*f*) it selfe was nothing so mad thereon, as our English Nation; witnesse, our guises in apparrell so many times disguised; the people so Cameleon-like transfashioned into the Italian, Spanish, French, any forrein forme they had but seene in Countreyes where they traffiqued or travailed, so as one might thence conclude, Levity to be, after a sort, our Nationall sinne: and for novelty in opinion it is too palpable, our wantonnesse and toyishnesse of understanding, hath almost corrupted the simplicity of our Christian Faith; we have troubled the peace of the Church with a thousand

(*f*) Acts. 17. 21.

thousand niceties and novelties, and unnecessary wranglings in matters of Religion: we pitty the former Ages contending about leavened and unleavened bread, keeping of Easter, fasting on Sundayes, and the like. The future ages will doe the like for us, and our bickerings, about gestures and postures, habits and attyres, rites and Ceremonies, and the like.

Now to these peculiars, may bee added, our carnall confidence and security, in our woodden and watry walls, our shipping. Wee were a wealthy and a careless Nation, our deliverances were great, wee dwelt alone without feare of evill, and were become the envy

of

of those that were round about us. Looke into the Church, and there might bee seene many, rather professing the forme, then practising the power of piety; our cheape and irreverent regard unto God's holy Ordinances of his Word and Sacraments and Sabbaths and Ministers, our hearing of the Word, our partaking of the Sacraments, our praying and invocating God's sacred name, were become both in Pastor and People, for want of true devotion, and the inward guidance of the holy Spirit, but as it were so many outward fashions, formes, and complements. Walke into the courts of Judicature and there behold corruption

by

by ſale of offices and enhancing of fees; by making the petty penall Statutes like trappes to catch the weaker ſort, and the more weighty and materiall Lawes, like Cobwebs, for the abler and mightier to breake; and paſſe thorow at their pleaſure. Step aſide into our ſhops and ware-houſes, and ſee (though I confeſſe it is hard to diſcover that myſtery, and handy-craft) how our trades and traffique were become the practice of deceit; while we made our gaine by lying, and forſwearing, by falſe lights, falſe weights, falſe meaſures, which are abomination to the Lord. And (to reckon no more) our Incompaſſion to our brethren miſerably

ſerably waſted with warre and famine in other parts of the World, and our heavy oppreſſions of our brethren at home, in racking the Rents, and grinding the faces of the poore (*g*). Wee were (as the Prophet ſpeaks (*h*) a wealthy nation, which dwelt alone; a ſecure people, as eyther having no Enemies, or fearing none: Peace was within our walls, and plenteouſneſſe within our Pallaces. But when wee had eaten and were full, and had waxen fat, we roſe up againſt the Lord our maker, who had done ſo great things for us; our heart was lifted up, and we forgat our God, and lightly eſteemed the Rock of our Salvation,

(g) Eſay. 3 15
(h) Jer. 49 31.

we

wee loathed the Manna that rained downe upon us.

Sect. III. Warre the maladie, Repentance the remedy.

Therefore the Lord hath recompenced our wayes upon our heads, and suffered our destruction to proceede from our selves; our wickednesse doeth correct us; our backsliding doth reprove us, and our iniquity is become our ruine. The Lord hath broken us with a grievous breach, his anger hath divided us, and his fury hath dashed us one against another. The sword is drunk with our bloud, and wee are numbred to the slaughter: the high wayes are unoccupied, (i) ther's not that commerce and intercourse of trading, because men dare not travell in the high wayes for

(i) Judg. 5.6.7.

feare

fear of enemies and robbers; they forsake the beaten roads to escape the enemy; the travellers walked through by-wayes, or crooked waies; the inhabiters of the villages ceased, the unwalled Towns lay waste, because the country people durst not dwell in them, our goods are for a spoile, and our substance to the robbers. Now in all this, (k) the way of the Lord, is it not equall? Is there any can taxe his actions with unjustice? nay, are not our waies unequall? Shall I not visit for these things, saith the Lord? (l) Shal not my soul be avenged on such a Nation? Lord, thou hast visited us, and that sharply: say to the destroying sword, It is now enough.

(k) Ezek. 18.25.

(l) Jer. 5. 9.

Let

(n) 2. Sam 21. 7. Let our (m) sword blades be turned into plow-shares, and our speare-heads into scithes, and our helmets into bee-hives. Peace is a Compendium of all prosperity, even the prosperity of war is called peace. David demands of Uriah, how Joab the Captaine did? In the originall it is, (n) how Joab's peace did? and how the people did, and how the war prospered: As on the contrary, war is the Master of all misery: the Hebrewes they call war Milchama, from eating, because it devoureth all things. Returne, (O Lord) how long? And let it repent thee concerning thy servants. O satisfie us early with thy mercy; that wee may rejoyce

(o) Ps. 90. 13. 14. 15.

rejoyce and be glad all our daies. Make us glad according to the daies wherein thou haſt afflicted us; and the yeares wherein wee have ſeene evill. But how ſhall we either remoove preſent, or prevent future judgements? There is no way under Heaven but this, to breake off our ſinnes by a ſeaſonable and ſerious repentance.

When the body is diſtempered, and the bloud inflamed, the Phyſitian ordereth the opening of a veine, and the drawing out ſome ounces of bloud, for the preſervation of the whole: The great Phyſitian of the State hath taken the like courſe with us; wee ran into riot and exceſſe, ſinne was our

ſurfeit, and war is our diſeaſe and now her's a deepe inciſion made in the maine body and it lies a bleeding: Ther's no way to ſtanch and ſtop this iſſue, but by bewailing and abandoning our former wickedneſſe, and to diet our ſelves hereafter by abſtinence from ſinne, leſt otherwiſe our diſeaſe grow deſperate.

Sect. IIII. Comfort from Gods over-ruling Providence.

Thou complaineſt of theſe confuſed and tumultuary courſes; indeed they are lamentable and diſtracted times: But he that ſits in Heaven orders theſe earthly affaires, according to the eternall counſell of his will: He ſits at the ſterne, and ſteeres this toſſed veſſell of Church and State; and how ever

ever the proud billowes arise, and threaten to overturne it, yet he can tack about, and serve himselfe even of contrary winds, to bring it safe to Harbour. God doth not put things into a frame, and then leave them to their owne motion, as wee doe clocks, after wee have once set them right, and ships after we have once built them, commit them to winde and waves; but as he made all things, and knowes all things, so (by a continued kind of Creation) he preserves all things in their being and working, and governes them to their ends. There is nothing so high, that is above his providence, nothing so low that is be-

neath it, nothing so large but is bounded by it, nothing so confused, but God can order it, nothing so bad, but he can draw good out of it; nothing so wisely plotted, but God can disappoint it, as he did Achitophel's counsell, nothing so simply and unpolitiquely carried, but he can give a prevailing issue unto it.

Sect. 1. Gods providence instanced in Joseph, Gen. 37. 1. &c.

A notable precedent hereof wee have in Joseph. Jacob sends Joseph to Dothan to visit his Brethren, his Brethren cast him into the Pit, Reuben relieves him, the Ishmaelitish Marchants buy him, and sell him to Potiphar, his Mistresse accuseth him, his Master condemnes him, the Butler (after long forgetfullnesse)

forgetfulneſſe) recommends him, and Pharaoh exalts him. O what inſtruments were heere! how many hands about this one poore man of God? How was he paſſed over from hand to hand, from his Brethren to the Iſhmaelits, and from them to Potiphar? Never a one of them looking to that end which God had purpoſed unto him; yet the Lord contrary to their intention, makes them all worke together for Joſephs advancement in Ægypt. It was not you that ſent me hither, ſaith Joſeph (*p*) to his brethren, but God; yee thought evill againſt me, but God meant it unto good, to bring to paſſe, as it is this day, to ſave much people, to

(p) Gen. 45. 8.

wit, the Ægyptians, and other people, who in the famine were furnished with corne, by the store which Josephs providence had layd up in the yeeres of plenty. Joseph meant not to cleere his brethren from all fault, but to cheere them up in contemplation of Gods providence, who turned their malice and his misery, into a meanes of great mercy. And indeed God is so good, that out of the worst conspiracies and deeds of the wicked, he can worke the greatest wellfare; as from the bloudy counsells of Herod, (q) and Pilate, and many others against our Saviour, the salvation of the Elect. (r) This may minister comfort, and confidence

(q) Acts 4. 27.

(r) Ephe. 1. 7.

confidence againſt the plots, and attempts of the wicked; wherein though they meane nothing but miſchiefe, God can by his omnipotent providence, bring forth quite contrary effects to that they intend; and as he brings light out of darkneſſe, (s) ſo he can bring peace out of warre, quiet and orderly government out of confuſed commotions. Gods goodneſſe overmaſters the malignity of men, turning their evill into good, *ex viperâ theriacum*, triacle out of the viper, and make a medicine of a poyſon. He that is ſo infinitely wiſe to know the deſignes of his enemies before they are, could as well prevent them, that they might

(s) 2. Cor 4. 6.

not be; but he lets them run on their owne courſes, that he may fetch glory to himſelfe out of their wickednes. This cannot but bring ſtrong ſecurity to the ſoule, to know that in all conditions, and in all variety of changes, and intercourſe of good and bad events, whatſoever befalls us: God and our good God, hath ſuch a diſpoſing hand.

Sect. II. To depēd on Gods Providence.

If thou ſeeſt (ſaith the Preacher) (t) the oppreſſion of the poore, and violent perverting of Iudgement & Iuſtice in a Province, marvel not at the matter: for hee that is higher than the higheſt, regardeth, and there bee higher than they. Stand not as it were at a bay, in a careful & comberſome thoughtfulneſſe,

(t) Eccleſ. 5. 8.

fulneſſe, as if God did not ſee and regard theſe things below: bee not amazed and diſmayd, as if all things were let looſe: as if theſe earthly things were not orderly ſwayed by a wiſe and moſt provident God, who in his good time will redreſſe theſe things, and therefore we muſt depend upon him: for wee are under a providence that is above our own. That wiſe Moderatour of all things, that workes his will in us, loves ſo to doe it, as may be leaſt with our foreſight and acquaintance, and would have us fall under his decrees unawares, that wee may ſo much the more adore the depths of his providence, which wee cannot

Every creature walks blindfold, only he that dwells in light, ſees whither they goe.

God is like to a skilfull Artiſan, who out of a crooked and untoward piece, can frame an excellent worke: he can diſpoſe of things confuſed and out of order, and even contrary to their nature turne them to good ends and uſes. Where wee cannot trace him in the courſe of his providence, there wee ought with Saint Paul(u), to admire and adore him, when we are in heaven, it will bee one part of our happineſſe, to ſee the harmony of thoſe things that ſeeme now confuſed unto us. All God's dealings will appeare beautifull in their due ſeaſons, though

(u) Rom. 11.33.

though wee for the preſent ſee not the contiguity and linking together of one thing with another. Thou complayneſt of theſe woefull times, thy Soule (thou ſayeſt) mournes in ſecret, for the common maladies of this diſtempered State; thou doſt well to mourne over ſuch ſinnes as the Land is generally guilty of, but let mee tell thee, haſt thou not reaſon ſo to doe? Haſt thou not put thine hand to the wickedneſſe of the times? Haſt thou not carried in ſome fuell to this common fire, and caſt in thy mite to the common ſhot? Though others be principall, yet thou art acceſſary to the evill thereof. Haſt thou not eyther commanded

Sect. V. The Remedy our particular, and generall Repentance.

manded it, as Jezebel did to the Elders of Israel? Advised it, as Jonadab did to Amnon? Consented to it, as Bathsheba did to David? Soothed it, as Zedekiah did to Ahab; Furthered it, as Joab did to David? Forborne to disswade it, as Hirah the Adullamite to Judah? Not resisted it, as partiall Magistrates? Not revealed it, as treacherous Confessaries? Thou hast not mourned for the corruptions of the time so feelingly, nor endeavored the reformation of them to thy power so faithfully as thou oughtest, and mightest have done. Thou shalt doe well to beginne at home, and to make thine owne composition

tion and peace with God, for thy particular offences, and then to move for an Act of Oblivion, for a generall, a Nationall Pardon; so shalt thou put out the brand which thy selfe cast in, and helpe to abate and quench the common flame. Indeed publique humiliations have ever beene thought, and so they are, proper remedies against publique Judgements: yet if every man would cleanse his own Front-stead, the whole City would soon be cleered. Let every one then returne to his owne heart, to know there (as Salomon saith (w) his owne plague, even the sins wherewith he hath greived God, to be sorry for them, and henceforth

(w) 1 Kin. 8. 38.

hencefoorth with the duty of repentance, and reall reformation, with more preciſe caution againſt ſpirituall Relapſes; to betake himſelfe more frequently to privat ſupplication, and to performe both that and the publique with more ſincerity and fervency of affection: that ſo the God of Peace might bee pleaſed to put an end to theſe warres.

Queſt.

How ſhall wee know when a man is caſt downe and diſquieted, otherwiſe then is befitting?

Anſw.

There is a threefold miſcarriage of inward trouble.

I. When the Soule is troubled for that it ſhould not

not be vexed for, as Ahab, (x) when he was croſt in his will for Naboths Vineyard.

(x) 1 Kin. 21.

II. In the meaſure and extent, when we trouble our ſelves (though not without cauſe) yet without bounds. Put the caſe a man be diſquieted for ſinne (for which not to bee diſquieted is a ſinne) yet we may looke too much and too long upon it: for the Soule hath a double eye, one to looke to ſinne, another to looke up to God's mercy in Chriſt. Having two objects to looke on, wee may ſinne in looking too much on the one, with neglect of the other: Wee ſhould ſo minde our griefe, as not to forget God's mercy. Saint Paul would have the Corinthian

thian Delinquent, upon his unfayned tokens of Repentance, released of the censure and received againe into the Church, and comforted, lest hee be swallowed (*y*) up in the gulph of despayre.

(*y*) 2 Cor. 2.7.

III. Thirdly (And this to our present case) there may bee a miscarriage in the ground of our trouble, as when we greive for that which is good, and for that which we should grieve for; but it is with too much reflecting upon our owne particular.

For instance sake; in these unhappy times, and dismall dayes, ther's great troubles both in Church and State; three Kingdomes involved in a blody unnaturall warre,

warre, betwixt thoſe who are brethren by nature, nation, and profeſſion of Religion; wherein what party ſoever gaines, the Kingdome loſeth many loyall ſubjects, and the Church many Chriſtian profeſſors; which cauſeth our enimies to inſult; our ſelves and all good Chriſtians to lament, and be deeply affected herewith. But now if we would deale truly with our owne hearts; what is it indeede that makes us take on ſo? Is it not becauſe theſe troubles hinder the liberties of the fleſh, and reſtraine the pride of life? Is it not becauſe our liberty is abridged, our eaſe diſquieted, our wealth pared with the razor of warre,

our

our attendants reduced, our recreations ſtopped, and our viſits diſcontinued? Other things, (the common ſufferings) may be pretended, but it ſeemeth it is our private ſore that toucheth us, and if it be ſo, our reſpects are but private, and perſonall, ſelfe-reſpects. Men are uſually grieved for publique miſeries from a ſpirit of ſelfe-love only, or ſpecially, becauſe their owne private is imbarqued in the publique. There is a depth of deceit of the heart in this matter.

If our trouble have no higher riſe, it is but private and perſonall, but if we take to heart the wofull breaches that are made amongſt us, for that by theſe troubles God is

is dishonoured, the publike exercises of Religion hindred, & the gathering of soul's thereby stopped; that heerby, the States and Commonwealths, which should have been harbors of the Church are disturbed, lawlesse courses and persons prevaile, Religion and Justice is triumphed over, and trodden under, this shewes that wee are men of publike spirit.

To discover this selfe-deceit, we may make this homely triall. If we can be as hot as tostes in our owne private cause and quarrell, and yet as cold as ice, when most dishonourable indignities and affronts are offered to the Lord, without our own impeachment: then it is evident,

dent, that in those cases, where Gods and the common cause are joyned together, our zeale was onely for our owne interest, and not for Gods, and the publicke good. Heere was the triall of Moses his meekenesse, and his passion. When the people murmured, & when Korah,(z) Dathan and Abiram rebelled against him, heer was just cause of anger: but heer Gods cause and his owne were coupled. Let us therefore marke Moses behaviour, when they were singled. When Miriam and Aaron spake against Moses, because of the Æthiopian Woman, whom he had married; and when they offered him this private injury, it is

(z) Num. 16.

(a) Num. 12. 1. 3.

ſayd Moſes his meekeneſſe was ſuch, that he gave them not a word: inaſmuch as hee is commended for the meekeſt man that was upon the face of the earth. Look now upon him in another poſture When the people had fallen to Idolatry, (*b*) and had made a Calfe, and Aaron had his hand therein. Heere Gods quarrell was ſevered from his own, and how carrieth he himſelfe heere? Hee ſpares neither Aaron, nor the people, but in a godly fit of zeal takes on, and breaks the two Tables in peeces, being tranſported with zeale (though for Gods glory) as hee ſome times ſpake unadviſedly with his lips, (*c*) ſo he might now doe unadviſedly with his hands,

(b) Ex. 32

(c) Pſal. 106. 33.

hands, and so may bee an example of mans imperfect sanctity, which hath a mixture of divine grace, and humane weakenesse even in the best of Gods children however, hee was a meeke Lambe, and patient in his owne quarrell, and as fierce as a Lion in Gods cause, and the common cause of salvation. In the Lords service we should bee common men as well as private.

In a word, we complaine of these wofull times, that wee are the worse for them: but may not the times complain of us? Let us take heed wee bee not a part of the misery of the times, that they be not the worse for us.

Sect.

SECT. VI.

Of meanes to worke us to Patience under the Crosse.

WE have seen what fruit the Crosse beares; our next care must be with Simon of Cyrene to beare it patiently, when we are put to it: For if wee be impatient in word, or behaviour, wee shall afflict our selves the more, like the bird caught in the net, the more she struggles, the more she is entangled.

Thou

Sect. I. Comforts from the greater sufferings of holier men.

Thou complainest that thy malady increaseth; I bemoane thy case, and wish I could give health and ease, as well as advice. Wee cry out, my body is troubled, my state is broken, my friends faile me; but all this while, there is not that care for the poore soule to settle that in peace. See that all be well within, and then all troubles from without, cannot much annoy us. Besides, holier men have suffered more. The Lord measures out affliction according to the ability (*d*) of his children. Now our strength when it is at the best, is farre inferiour to the strength of Job, David, or Abraham, and therefore we must needs confesse our trifle

(*d*) 1. Cor. 10. 13.

alls and troubles are far ſhort of theirs. The Lord, leſt any ſhould be diſcouraged, or faint under the weight of the Croſſe, hath ſampled out the ſufferings of his Saints, men of our owne mould, and ſubject to the like infirmities that wee are, that have gone before us in the hardeſt duties of affliction. What duty ſo harſh to fleſh and bloud, as to take up the Croſſe, and follow Chriſt? What Croſſe can be named, which they have not borne, and comfortably endured to the end? It is hard, you will ſay, to part with our goods; yet there have beene they that have taken joyfully, the ſpoiling of their goods; (e) not that the loſſe of their goods,

(e) Heb. 10. 34.

dent, that in thoſe caſes, where Gods and the common cauſe are joyned together, our zeale was onely for our owne intereſt, and not for Gods, and the publicke good. Heere was the triall of Moſes his meekeneſſe, and his paſſion. When the people murmured, & when Korah,(z) Dathan and Abiram rebelled againſt him, heer was juſt cauſe of anger: but heer Gods cauſe and his owne were coupled. Let us therefore marke Moſes behaviour, when they were ſingled. When Miriam and Aaron ſpake againſt Moſes, becauſe of the Æthiopian Woman, whom he had married; and when they offered him this private injury, it is ſayd

(z) Num. 16.

(a) Num. 12. 1. 3.

ſayd Moſes his meekeneſſe was ſuch, that he gave them not a word: inaſmuch as hee is commended for the meekeſt man that was upon the face of the earth. Look now upon him in another poſture When the people had fallen to Idolatry, (*b*) and had made a Calfe, and Aaron had his hand therein. Heere Gods quarrell was ſevered from his own, and how carrieth he himſelfe heere? Hee ſpares neither Aaron, nor the people, but in a godly fit of zeal takes on, and breaks the two Tables in peeces, being tranſported with zeale (though for Gods glory) as hee ſome times ſpake unadviſedly with his lips, (*c*) ſo he might now doe unadviſedly with his hands,

(*b*) Ex. 32

(*c*) Pſal. 106. 33.

hands, and ſo may bee an example of mans imperfect ſanctity, which hath a mixture of divine grace, and humane weakeneſſe even in the beſt of Gods children however, hee was a meeke Lambe, and patient in his owne quarrell, and as fierce as a Lion in Gods cauſe, and the common cauſe of ſalvation. In the Lords ſervice we ſhould bee common men as well as private.

In a word, we complaine of theſe wofull times, that wee are the worſe for them: but may not the times complain of us? Let us take heed wee bee not a part of the miſery of the times, that they be not the worſe for us.

Sect.

SECT. VI.

Of meanes to worke us to Patience under the Crosse.

WE have seen what fruit the Crosse beares; our next care must be with Simon of Cyrene to beare it patiently, when we are put to it: For if wee be impatient in word, or behaviour, wee shall afflict our selves the more, like the bird caught in the net, the more she struggles, the more she is entangled.

Thou

Sect. I. Comforts from the greater sufferings of holier men.

Thou complainest that thy malady increaseth; I bemoane thy case, and wish I could give health and ease, as well as advice. Wee cry out, my body is troubled, my state is broken, my friends faile me; but all this while, there is not that care for the poore soule to settle that in peace. See that all be well within, and then all troubles from without, cannot much annoy us. Besides, holier men have suffered more. The Lord measures out affliction according to the ability (*d*) of his children. Now our strength when it is at the best, is farre inferiour to the strength of Job, David, or Abraham; and therefore we must needs confesse our trialls

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(*e*) Hebr. 10, 34.

was of it selfe, and its owne nature joyfull to them; but they were so farre from being dejected, and disheartned with the afflictions they suffered for Christ, as they accounted them matter, or occasion of joy; and why? Both because they were counted worthy to suffer for the name of Christ; (*f*) as also because of the blessed fruit (*g*) and issue of their affliction. Tribulation (as the Apostle saith) (*b*) worketh patience. Tribulation accustometh us to patience, and patience assures us by experience of Gods merciful sustentation and ayde; and this experience of Gods goodnesse, puts us in hope of his further mercy, and seasonable

(*f*) Act. 5. 41.

(*g*) Heb. 12.11.

(*h*) Rom. 5.3.

nable deliverance: besides this experience under the Crosse, it confirmes and fastens this our Anchor-hope, and this hope deceiveth us not, it disappointeth us not, it being grounded on the love of Christ, shed abroad in our hearts. Tribulation then worketh patience, not, that of it selfe, and its owne nature it worketh so; for it often produceth contrary (*) effects both in the wicked, and the godly, as in Job, David, and Jeremie; but it doth so, when God gives us a sanctified use of Crosses, conforming (i) us thereby to our Head Christ Jesus.

(*) Job 3. 1. &c. Ps. 73. 12. Jer. 12. 1.

(i) Rom. 8. 29.

It goes hard to exchange hopes of advancement for rebukes, (k) and reproches;

(k) Hebr. 11. 26.

and yet Moſes chuſed it willingly, and counted it an honour to him: Moſes was jeered for marrying the Æthiopian woman, Joſeph was nick-named a Dreamer in ſcorne: This is the manner of ill minded men to ſet termes of reproach upon the religious; ſo Chriſt was called a Galilean by Julian; the Apoſtle Paul a babler (*l*) by prophane Phyloſophers. This Age abounds with ſuch abuſive appellations caſt upon the beſt Chriſtians, by ſuch as are of an Hereticall Religion, or of no Religion at all; the practice of this kinde of contumelie is ancient, and the patience under it as ancient; which may make us both to looke for it, and

(l) Acts 17. 18.

and make light of it.

'Tis too much to leave Countrey and kindred and Fathers houſe, and yet Abraham did ſo. 'Tis hardeſt of all to leave our ſweet life, eſpecially by violent torments: what death can wee thinke ſo full of ſhame and torture, but it hath beene endured (*m*) by the Saints of God? by the Prophets, Apoſtles and Martyres: ſome of them have beene put on gridirons, others in boyling Cauldrons, ſome on the ſpits, others under the ſawes, ſome in the flames, others cruſhed with the teeth of wilde Beaſts, ſome on the racks, others in fiery furnaces, moſt of them in ſuch torments, as in compariſon whereof, our

(m) Hebr. 11.37.

paines are but flea-bitings. We doe but taſte and ſip of that cup of affliction which Chriſt and his Saints dranke ſheere off, as appeares by the Churches ſtory, the Martyrologies, the Acts and Monuments of the Saints. Why then doe wee grudge to wet our feete, where they waded over the foord, even a red Sea of blood? Wee ſhould looke to others as good as our ſelves (as well as to our ſelves) and then wee ſhall ſee it is not our own caſe only: who are we that wee ſhould looke for an exempted condition from thoſe troubles which God's deareſt children are addicted unto?

Compariſon to this end is very

very availeable. Compare we our ſufferings for Chriſt, with his ſufferings(*n*) for us: Compare we our momentany afflictions of this life, with the endleſſe torments of hell endured by others, and deſerved by our ſinnes, from which by thoſe, as meanes, we are freed (for we are chaſtened of the Lord (*o*), that wee ſhould not be condemned with the world.) Wee are mercifully chaſtened by the Lord, on purpoſe that we may eſcape that eternall condemnation which befals the wicked of the world, and we ſhall finde that there is no proportion betwixt our ſufferings and our deſerts. Alas the wages of every ſinne is Death, a double death; of the

Sect. II. Our Sufferings ſhort of our deſerts.

(n) Hebr. 12. 2.

(o) 1 Cor. 11. 32.

body, and of the ſoule; both temporall and eternall: Any thing the Lord ſends belowe this, is mercy. We muſt not looke ſo much at what wee feele, as what we have deſerved to feele. Whatever our croſſes are, or may be, juſtly we are in them, our ſinnes have deſerved that, & more, ſo that we are to beare Gods chaſtiſement willingly, ſith wee have ſo ſinned againſt him. I will beare the indignation of the Lord with patience and humility, becauſe I have ſinned againſt him, ſaith the Prophet Micah (p).

(p) Mich. 7.9.

Sect. III. Our ſufferings inferior to our glory.

Compare wee our ſufferings with our glory that ſhall be revealed: our ſuffering is but for a moment, our reward ſhall be great and glorious

rious, farre aboue the proportion of all our ſervice, or ſuffering for our light affliction, (*q*) which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory. The afflictions of the godly are not light in themſelves, but Comparatively, to the infinite and eternall weight of heavenly glory, which our affliction worketh for us, not by any merit of ours, but out of Gods meere grace and mercy for Chriſt his ſake. Rom. 8. 17. 18. or, they be called Light, becauſe God maketh them ſeeme light unto us by the ſtrong ſupport and comfort of his Spirit, Rom. 8. 37. I reckon (ſaith Saint Paul(*r*)

(*q*) 2 Cor. 4. 17.

(*r*) Rom. 8. 18.

that the sufferings of this present time, are not worthy to be compared with the glory which shall bee revealed in us: word for word it is, the sufferings of this now season, whereby the Apostle intimates, that our tribulations and afflictions last but for a καιρὸν, that is a moment, in comparison. St. Paul calls the afflictions of this life light, and but for a moment: Our sufferings, our sorrow shall have an end, *Haec non diuturnus status*, as Athanasius said of his troubles: For his anger endureth but a moment (s), his corrections last but a while, but his favour lasts all our life long, our joy shall have no end. St. Bernard (t) computing the time of

(s) Psal. 30. 5. Isai. 54. 7. 8.
(t) Bern. Sermon 24 in Cantica

of his owne affliction, and the Saints, reduceth it to an houres ſpace or thereabouts, *Opus meum vix unius eſt horæ, & ſi plus, præ amore non ſentio*; my worke and labor is but an houres taske: if it be more, I am ſcarce ſenſible thereof, by reaſon of the love I beare to my Saviour, who hath ſuffered ſo much for me. How gratiouſly hath the wiſdome of our God thought fit to temper our afflictions, ſo contriving them, that if they bee ſharpe, they are not long: if they be long, they are not over ſharp? What a ſhort moment is it that we can ſuffer? Yet a little while, and He that ſhall come will come, and will not tarry (*u*). Let us waite a while

(*u*) Heb. 10.37.

while, and wee ſhall ſee the ſalvation of the Lord, Exod. 14. 13.

Sect. IV. Look on our Comfort, as well as our Corroſive.

In all our grievances (ſaith an excellent Divine, (w) let us looke to ſomewhat that may comfort us, as well as diſcourage us. Look to that we enjoy, as well as that we want. God uſually makes up that with ſome advantage in another kind, wherin we are inferiour to others. Others are in greater place, ſo they are in greater danger. Others be richer, ſo their cares and ſnares be greater: the poore in the world, (as St. James ſayth (x) may bee richer in faith then they. Others are not ſo afflicted as wee; why then they have leſſe experience of Gods gracious pow-

(w) Dr. Sibbs of the Souls Conflict. pag. 172. 173.

(x) Jam. 2. 5.

er

er than we. Others may have more healthy bodies, but ſoules leſſe weaned from the world. We would not have Nabals wealth, nor Hamans preferment, nor change conditions with them, ſo as to have their ſpirits with their condition. For one halfe of our lives, the meaneſt are as happy and free from cares, as the greateſt Monarch: that is, whileſt both ſleepe; and uſually the ſleepe of the one, is ſweeter than the ſleepe of the other. What is all that the earth can affoord us, if God deny health? And this a man in the meaneſt condition may enjoy. That wherin one man differs from another, is but Title, and but for a little time: death levelleth all. We

Sect. V. Compare our ſelves afflicted, with our ſelves at eaſe.

Wee have compared our ſelves with others: compare we now our ſelves with our ſelves: our ſelves afflicted, with our ſelves at eaſe: how languiſhing in devotion, how inordinately walking, how ſecure and forgetfull of our God, did proſperity make us? Before I was afflicted, I went aſtray, (y) I was a waive and ſtray, but now have I kept thy word, the uſe of Gods rods is to bring us home. To bee afflicted, and not to be purged by it, to be ſtricken with Gods rod, and not to be thereby corrected and amended, is an ill token. I will refine them as ſilver is refined, and will try them as gold is tried, ſaith the Lord:

(y) Pſal. 119. 67.

(z)

(z) Now if the wicked bee not plucked away, as the Prophet ſpeaks, (a) that is, if our wickednesse be ſo tough that it will not bee wrought out of us in the Crucible of affliction, then it is a plaine token, that wee are but baſe mettall, droſſie matter, and refuſe ſilver: the bellowes are burnt, the Founder melteth in vaine; that is, all the paines and labour that hath been taken about refining of us, is loſt. Fire makes mettalls pliable and malleable, ſo doeth the ſanctified uſe of affliction: it worketh the heart to be pliable and ready for all good impreſſions of holineſs and obedience.

(z) Zach. 13. 9.

(a) Jer 6. 29. 30.

If

Sect. VI. Our good dayes more then our evill dayes.

If wee looke into the Diary, or Journall booke of Gods dealing with us from our youth up to this present time; wee shall find, he hath sent us more faire Halcionian dayes, than foule weather. There is scarce any man, but the good he receives from God, is more than the ill he feeles, if our unthankefull hearts would suffer us to thinke so. Is not our health more then our sickneſſe? Do wee not enjoy more then wee want, I meane, of the things that are neceſſary? are not our good dayes more then our evill? Joſeph was a precedent of affliction, inſomuch as the Prophet gives inſtance in him, (b) they were not grieved for the afflictions

Halcion is a ſea-fowl betokening a calme ſeaſon whiles ſhe hatcheth her yong. Iſidor. Etim. l. 12. c. 7.

(b) Amos, 6. 6.

flictions of Joseph; yet the yeeres of his affliction were but about thirteene, the yeeres of his honourable preeminence and principality foureſcore: So the Lord bleſſed the later end of Job (c) more then his beginning: God made him twice ſo rich in cattell, as he was before, and gave him as many children, as he had taken from him, which may cheare up the hearts of the godly, though for a ſeaſon they ſuffer under the prevailing power, and ſpight of the ungodly; for they may aſſure themſelves that God (if they ſuffer not as evill doers) will doe them right, and make them a full amends for all their wrongs. But wee would have

(c) Job 42. 12.

have a velvet Gospell, wee would goe to Heaven upon Roses; and usually one crosse is more taken to heart, then an hundred blessings. So unkindly wee deale with God. Is God indebted to us, doth he owe us any thing? Shall the River be beholding to him that drinkes of it, because he comes and quencheth his thirst? Or shall the Sun be beholding to him that hath the use of his light?

Sect. VII. Of patience in suffering.

Those that deserve nothing, should be content with any thing.

Object.

Alas, I shall never get through such a Crosse.

Answ.

But if God bring us into the Crosse, he will be with us

us in the Crosse, and at length bring us out more refined. Wee shall lose nothing but drosse: of our owne strength wee cannot beare the least trouble, and by the spirits assistance wee can beare the greatest; the spirit will joyne his shoulders to helpe to beare our infirmities. The Lord will put his hand to heave us up; he will uphold (*d*) us with his hand.

(*d*) Psal. 37. 24.

Object.

Wee have prayed for Peace and Prosperity, for Health and Deliverance; and yet the sore runs and ceaseth not; the sword is not sheathed; wee are still exposed to dangers, and threatned with Famine and cleanneſſe of teeth; wee are like to

Issachar's

Issachar's Tribe, couching under two burthens: (t) we undergoe the heavy burthens of Cesses, and Taxes, and other oppressions.

(t) Gen. 49.14.

Answ.

Sect. VIII God exchanges his blessings: he denies us wealth, peace, and deliverance, and gives us contentment, patience, and supportation.

In the midst of these unsupportable pressures, 'tis our comfort, that God will grant us, either what wee pray for, or what he in more wisedome, sees more expedient for us, if wee faint not. The Lord sometimes in bestowing his blessings at our request, deales by way of exchange, and commutation; and tis well for us, for hereby he makes us, if not gainers, yet savers by the bargaine.

Doth

Doth the Lord deny wealth, and the peaceable poſſeſſion of that ſtock and ſtore, he hath beſtowed on us? It is well for us, if he give us contentment. For godlineſſe is great gaine, if a man be content with that he hath.

Doth he deny us deliverance from dangers? 'Tis well if he give us ſupportation; if he give us grace to ſupport, and beare up, like the Palme-tree, againſt the weighty preſſures of theſe times; if he ſupport us by grace, his grace is ſufficient for us.

Doth he deny us Peace? 'Tis well if he give us Patience, that how-ever we cannot keepe our goods with o-

thers

thers patience, yet wee may poſſeſſe our owne ſoules in patience, Luk. 21. 19.

Object.

Yea, but wee lye long under the Croſſe, and cry out, how long Lord? How long? Seaven yeeres is a mans age, a long time.

Anſw.

Sect. IX. We muſt be fitted for mercy, and then find it.

Comfort thy ſelfe with this, it ſhall lie no longer on thee then there is neede, the plaiſter ſhall not lie a jot longer on thee then the ſore is a healing; if it were ſooner healed, it would fall off ſooner, but then it ſhall fall off alone. The Lord will

heare

heare thee, but it may be, thou art not yet fit for the mercy; not becauſe he doth not heare thy prayer, and tender thee in that caſe thou art in, but thou art not yet fit. Herein God deales with us as the Phyſitian with his Patient; The Patient earneſtly deſires ſuch and ſuch things; the Phyſitian wants not will to give them him, but he reſolves to give them as ſoone as he is fit; and therefore he makes him ſtay till he have purged him, and made him fit for it, till he be fit for ſuch a Cordiall, for ſuch a Medicine. God heares the complaints of this our diſtreſſed Church and State: it may be, God ſtaies us for this end; wee are not yet (haply)

(haply) in that capacity of mercy, as is fit. Twice was the Israelits, the better part foiled by the men of Benjamin, the lesse in number, and such as had the worse cause. The Israelits, (f) they wept, and fasted once or twice, and adventured upon the Benjamits, but prevailed not till the third time: They were fitted and prepared when they fasted, and wept, and prayed three times. Tis to be feared wee are not yet fit, there is somewhat more that must be done; wee are not yet humbled enough. Some Colts are so untamed, they must needs be broken; so some corruptions are so unruly, that they will not be wrought

(f) Jud. 20 23. 26. 30.

wrought out without great afflictions.

Wee ſhall have neede of Patience, as the Apoſtle ſaith, (g) to endure theſe penall and painfull evils. Fulgentius, a godly Father, was often divers dayes before his death, heard to cry out; *Domine da mihi modò patientiam, & poſtea indulgentiam:* Lord grant me patience heer and eaſe heereafter. Lord give us patience to bear, and conſtancy to endure, whatſoever it ſhall pleaſe thee to inflict. And ſince this evill of paine, this painfull evill, muſt come heere, or elſewhere, ſay we with S. Auſtin, *Domine hic ure, hic ſeca,*

Sect. X. The uſe of Patience and the neede of it.

(g) Heb. 10. 6.

(h) *Surius in vitâ Fulgent.*

ut in æternum parcas : Lord ſeare us, lance us heere, let us ſmart heere, ſo thou ſpare us hereafter.

And, yet ſince wee muſt ſuffer (for our ſins have ſo deſerved) 'tis our comfort, that wee are under the protection of the higheſt, and guided by ſuch a providence as ſtoupeth to the loweſt, and wiſely diſpoſeth of whatſoever can befall us. Let us then lay our hands upon our mouthes, and command our ſoules an holy ſilence, not daring to yeeld to the leaſt riſing of our hearts againſt God. I was dumbe and opened not my mouth, becauſe thou did'ſt it, ſaith David. (i) That which I could

(i) Pſal. 39.9.

could not attaine to by reason, while I looked on the second causes, now I have obtained by grace, looking up to thee, now I keepe silence. Thus Aaron when he had lost his two sonnes, both at once, and that by fire, and by fire from Heaven, which carried an evidence of Gods great displeasure with it, yet held his peace. (*k*) In this silence and hope is our strength: Flesh and bloud is proane to expostulate with God, and to question his dealing as Gedeon (*l*) did; If the Lord be with us, why then is all this befallen us? But after some struggling betweene the flesh and the spirit, the conclusion will be,

(k) Levit. 10.1.2.

(l) Judg. 6.13.

(m) Psal. 73.1.

yet howsoever matters goe, God is good to Israel. (m) Truely God is good to Israel, saith David; though God may seeme to favour bad men, because they prosper; and to hate good men, because they are crossed; yet he assures himselfe, that God in the end would blesse the godly, and such as were not hypocrites. Hold out faith and patience then, and our worke will speedily be at an end; and, wee shall receive the end of our faith,

De optimis Dei non est judicandum ante Actum Quintum.

(n) 1 Pet. 1.9.

(n) even the salvation of our soules; and through faith

(o) Hebr. 6.12.

and patience (o) inherit the promise; If wee strive but a little wee shall be happy for ever.

Heere

Here it will (haply) be expected that I ſhould goe on, to make up other Cordials for ſeverall maladies, but this is done to my hand by a rare Confectioner, in his Balme of Gilead, to whoſe ſtore-houſe I referre the Patient.

Joſ. Hall. D.D. and B. N.

Sect. VII.

Directions for the recovered Patient.

Sect. 1. Be thankfull after recovery.

WHen thou art eased of the Crosse, be thankfull for thy recovery, bee not like the unthankfull Lepers (*p*), or Pharaoh's cup-bearer (*q*), who admired Joseph in the jayle, but forgat him in the Court. Forget not God in thine health and prosperity, whom thou pliedst with suites and promises in thine adversity; even the wicked can be somwhat

(p) Luke 17.17.18.
(q) Gen. 40.23.

what good whiles they are under the croſſe, and with Ahab hang downe the head like a bul-ruſh, and bee humbled: but take them off the rack, eaſe their paine, and they run to their old Byas againe: theſe are like Iron, which is ſoft, and will bow, as the workeman will, when it is in the fire, but ſoone after it is drawne out, it returns to the old hardneſſe, like hoggs that ſeldome looke towards heaven, but when they are caſt to ground, and overturned, which if they be let goe, they begin to pore on the ground, and roote in the earth.

Sect. II. See whether affliction have bettered thee.

Try thy selfe, how the Crosse hath wrought with thee, whether it hath bettered thee or no. Thou callest it a visitation, a correction, how is it so, if thou bee not corrected by it? If the mettle bee put into the furnace and not refined, it is but refuse. If after thou hast been humbled under God's hand, thou grow more faithfull and Conscionable in thy calling than before, 'tis a good token; this is like Triacle out of the Viper, and with Sampson to taste sweet honey out of the sowre carkasse of a dead Lion (r), now that thou art recovered, and the Lord added to thy daies, as

(r) Judg. 14.

as he did to Ezekiah(*s*), doe thou add Repentance and Amendement of life to thy daies: as the Lord hath made thee young and luſtie like an Eagle (*t*), renuing thy youth and ſtrength like an Eagles beake: doe thou likewiſe renue thy Repentance, and pay (*u*) that now in thy health, which thou vowedſt on thy ſick-bed, to wit newneſſe of life. Sin no more(*w*) leſt a worſe thing come to thee, to wit death, naturall or ſpirituall. Returne not with the Dogge to his vomit(*x*), or the Hogge that was waſht, to wallow in the puddle of thy former uncleanneſſe. Fall not to thine old diet, leſt thou fall to

(s) Eſay 38.5.

(t) Pſal. 103.5.

(u) Eccleſ. 5.3.

(w) John 5.14.

(x) 2 Pet. 2. 20, 22.

thine old diſeaſe; beware of a down-caſt, and be more preciſely cautionate againſt ſpirituall Relapſes.

Sect. III. Take heede of a Relapſe, Relapſes are dangerous; when I fell ſick, it was ſome comfort to me, that I was but in the common condition of mankind; now in my relapſe, I am barred hereof. I charge the fault (and that juſtly) vpon mine owne ſelfe, mine owne careleſneſſe and diſorder; I have pull'd downe a falling houſe on mine owne head; I have marred, what Phyſitians and friends under God, had amended. At the firſt grudging of my maladie,

Take heed of relapſes, they are dangerous.

maladie, I had ſome ſtrength and reſiſted it, now it falls upon me, like an enemy, that finding the countrey weakned and depopulated, over runs it; the Relapſe proceedes without controll, now that my body is weakened, my ſpirits waſted and my forces ſpent. If Sathan bee outed of poſſeſſion, wee muſt be watchfull, leſt he make a Re-entry, hee hath beene our old gueſt, and knowes every hole and corner in the houſe. It is this reiterating, this redoubling of the crime, which the Lord takes ſo ill. How oft did they (y) provoke me? How oft did they grieve me? Lord, by too lamentable experience,

(y) Pſal. 78.40.

ence, wee finde, how prone we are to recidivate and relapſe, how hard it is to leave an ill cuſtome. Lord if wee ſhould (which God forbid) yet let not thy ſpirit of remorſe and compunction depart from us. Thou that haſt commanded us to pardon our treſpaſſing Brother ſeaventy ſeaven times (z), that is many times, haſt not limited thy ſelfe to any number, yet farre bee it from us, to worke upon thy forbearance, and long ſufferings. The bone that is once or twice broken may bee ſet together again: but (haply) not ſo ſtreight; or if it bee, yet it will afterwards ake and paine a man at certaine

(z) Math. 18.22.

ſeaſons

ſeaſons; a skarre ſtill remaines after the wound be healed.

Sect. IIII. Strive for a bleſſing, Prayer will get it.

Jacob wreſtled with an Angel, and had his thigh put out of joynt, (*a*) yet would he not let the Angel goe, except he bleſſed him, he loſt a joynt, and won a bleſſing. Though by his hurt in his thigh, he was made more weake, yet was he ſtrong, 2 Cor. 12. 10. ſo ſtrong, as to wreſtle againe for a bleſſing. We wreſtle not againſt fleſh and blood, Galat. 6. 12. that is, not againſt theſe alone, nor chiefely againſt theſe; for our principall enemy is Satan, who ſets the world, and the men of this world,

(*a*) Gen. 32. 25. 26.

Pſal.

Pſal. 17. 14. and the fleſh againſt us; and they ſerve, as it were under his banner; we grapple alſo with preſſures and afflictions, private and publique, inward and outward; and in all theſe conflicts wee receive ſome venies to humble us, and we feele the ſmart thereof, ſo as it makes us goe halting to Canaan. Yet, as the Prophet (b) Hoſ. 12.4. ſaith, (b) Jacob had power over the Angel, and prevailed, he wept, and made ſupplication unto him; he prevailed by a moſt vehement wreſtling with weeping and ſupplication, that's the ſovereigne Receit to procure a bleſſing. The power of prayer is next to Almighty, and by

by this sometimes are the hands of the Almighty as it were bound to peace, when he hath a quarrell with his people. Moses after a sort forceth the Lord, insomuch that he craves dimission, let me alone, (c) that I may consume them, let me alone; *Domine quis te ligavit?* Saith a Father, (*) Lord who staies thee? Surely Moses his instance and importunity. Ther's no way for us to prevaile with that Angel of the Covenant, as the Prophet (d) calleth him, but by an holy striving (e) with God by importunity of prayer, for a blessing upon our Church and State; that the God of Peace would be pleased to put

(c) Exod. 32.10. Deut. 9. 14.
(*) Greg. l.2.moral. c.12.
(d) Mal. 3.1.
(e) Rom. 15 30.

put an end to these our unhappy Warres, and to settle Peace and Truth amongst us; and to deliver us from every evill worke, (*f*) and preserve us to his Heavenly Kingdome; whither, God the Father, who prepared it, and God the Son, who purchased it for us, and the Holy Ghost, that giveth the livery and seisin vouchsafe to bring us in his good and appointed time. *Amen. Amen.*

(*f*) 2 Tim 4. 18.

FINIS.